Thomas Karlsson

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THOMAS KARLSSON

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Qabalah, Qliphoth and Goetic Magic
© 2004–2009 Thomas Karlsson
Published by :Ajna:, P.O. Box 1523, Jacksonville, OR 97530, USA
www.ajnabound.com
Original title Kabbala, kliffot och den goetiska magin
First published by Ouroboros Produktion, Sweden, 2004
Translated by Tommie Eriksson
Illustrations T. Ketola, title page after Lucas Cranach (ca. 1522)
Goetic triangle (page 192) by Thomas Karlsson
Book design & typography T. Benninghaus & T. Ketola
Printed by Thomson-Shore
Second edition.
ISBN 978-0-9721820-1-0

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Preface

Conceptions regarding magic, higher powers, gods and how to contact them are most likely as old as mankind itself. The first civilizations were created when the civil states arose more than five thousand years ago. The structure of the high cultures was reminiscent of theocracies and was primarily governed by priests or rulers who claimed to be divine or reincarnated gods. The written language, the mythologies of antiquity, astrology, world religions, the foundation of the Qabalah and science were established. Currents of thought from this age can be found in both contemporary occultism and religious conceptions of today.

Written languages would have a tremendous impact on magic, not least since it is otherwise next to impossible to memorize the advanced rituals and traditions in the correct manner. Thus, a scholarly or higher form of magic emerged which differed in its structure from the folkish or lower magic as it is occasionally called. Folkish magic is mainly concerned with increasing the harvest, personal protection, curing diseases, making one's cattle feel at ease, etc. Intellectually it is based on a symbolic language that rests on the premise that each symbol is associated with a force that has a magical potency in the form of a hierarchical system. Some symbols are superior to others, and are consequently more powerful. Certain symbols correspond to other symbols. It is altogether irrelevant if the magician believes in this or not. Magic is thought to be effective if it is conducted in the proper manner. Relativism regarding symbols, like that which can be found in the Wicca of today, is categorically in-

compatible with the mindset of elder times, both in higher and lesser forms of magic.

Scholarly or higher magic has far greater ambitions than folkish magic. Occultists have at all times sought treasures, riches, kingdoms, wisdom and even the possibility of becoming a god, through higher magic. The rituals of the old scholarly books of the Black Arts are, unlike the folkish tradition, very advanced and often contain conjurations of demons. Subsequent to the occult renaissance of the 19th century, scholarly magic was a mixture of common operative magic and divinatory magic. Ordinary magic with wax dolls, intended to cause harm to an enemy, was combined with divinatory magic to gain contact with the demon that, hopefully, would assist the magician in the accomplishment of his will.

With the arrival of occultists like S. L. MacGregor Mathers, Aleister Crowley and Dion Fortune, a new view on magic dawned. The mental and meditative aspects were focused upon. Attempts were made to contact higher powers and other worlds using meditation, trance, rituals and other techniques. The main problem with this form of magic is that even its most prominent practitioners and spokesmen were uncertain as to whether it dealt with pure fantasies or supernatural beings. Contemporary magic as is practiced by, for instance, Dragon Rouge, could be referred to as a form of divinatory magic. Aided by different techniques, primarily in the form of visualizations in combination with rituals, the present day magician attempts to enter into other ('astral') worlds and contact higher beings, spirits and demons. The Qabalah was, furthermore, a great source of inspiration that would constitute the foundation of the magical system and world image of the Golden Dawn. During the Renaissance, mystics had already used the Qabalah and meditative trance to leave the body and enter into the divine, something that hence can be viewed as a precursor to contemporary magical systems.

Occultism is a fusion of theology, astrology, science and alchemy. It appeared as far back as antiquity and expresses a desire to explore the unknown, finding the truth and breaking limits. Occultists have traveled outside established religions and science in striving to find the divine secrets. Occultism has always been eclectic. Ideas and inspiration have been found in different mythological systems, and attempts were made to unite them and create a synthesis. One such example is the Qabalah with its ideas regarding the aspects of God and God's nature. Together with its numerological system, it has had a great influence on both Christian mysticism and western occultism. The Qabalah has always been controversial. The famous (or infamous) *Clavicula Salomonis*, the *Key of Solomon*, was banned by the Inquisitor Nikolaus Eymerich during the 14th century. There is hardly any doubt that the book was used for illicit purposes. A group of conspirators used the *Keys of Solomon* in an attempted assassination of the pope Urban VIII. Despite several attempts they failed and no demons appeared. One of the plotters caught fright, left the group and betrayed his former partners.

Today it is often believed that occultism flourishes in secret societies, more or less. Most famous in Sweden are without doubt the Golden Dawn, Ordo Templi Orientis (O.T.O.) and Dragon Rouge. This is *de facto* a relatively new phenomena that has its foundation in the lodges of Freemasonry, which emerged during the 18th century, something that was partly caused by Jacobites in exile (as a matter of curiosity we can mention that Mathers was, although living in the wrong century, a devoted Jacobite). Previous to the 19th century, it was predominantly lone mystics who were occultists, a majority of which were ecclesiastical free thinkers, who risked being convicted as heretics, especially after the major church reformations that were initiated during the 11th century. Others were scientists, mystics and

alchemists like Paracelsus, John Dee and, not least, the Swede Johannes Bureus.

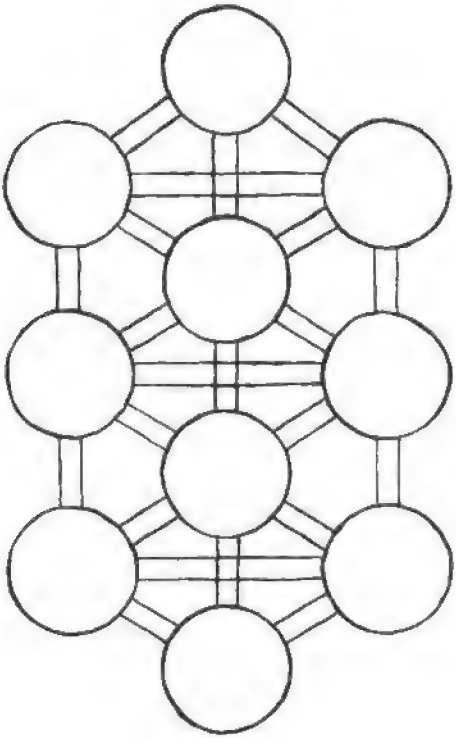
Qabalah, Qliphoth and Goetic Magic by Thomas Karlsson bestows the reader with a genuine picture of how the Judeo-Christian Qabalah is perceived in the contemporary, esoteric conceptual world, above all pertaining to the Qliphoth and Goetic magic, i.e. the darker aspects of the divine. The book is not strictly an academic work, but an esoteric text. *Qabalah, Qliphoth and Goetic Magic* is a combination of science and the quest for esoteric knowledge in true occultistic spirit, ambition and tradition. The book also contains magical practices and descriptions of other individuals experiences of the supernatural. The book is, moreover, a gem to those who are interested in the Qabalah, and those who nourish a great esoteric interest.

Per-Anders Östling
PH. D. in Ethnology, author of
Blåkulla, magi och trolldomsprocesser

The Tree of Life before the Fall

Introduction

The Qabalah is an esoteric lore delineating the creation of the universe and the human soul. It describes how man can develop through different levels. The main theme in Qabalah is the Biblical tradition, and it is a form of theology that strives to reach knowledge about God. But, at the same time, it is a psychology that attempts to make a detailed map of man's soul. It is, additionally, a cosmology which describes the universe and its construction. To a modern, secularized reader the terminology of the Qabalah, which includes God, Satan, demons and angels, might seem strange and old-fashioned. When writing this book, I could have made it easier for myself and for many readers by describing the Qabalah using terms borrowed from modern psychology, something that occurs frequently in popular New Age-influenced Qabalistic literature. I believe, however, that it is valuable to use a traditional terminology as much as possible, even if what is discussed also concerns psychological processes. We must not forget that psychology is a young science, while religion carries knowledge and experience that is thousands of years old. Nevertheless, the reader who is planning to practise the Qabalistic methods that are presented in this book need not be a religious person, per se. God and Satan, Heaven and Hell are words denoting universal principles and powers that are



The Tree of Life before the Fall.

identical, regardless of time and culture. An atheist may refer to this principle of the 'Universe' or 'Life' instead of 'God', while a Hindu is most likely to choose names from the Indian pantheon. In the old Norse tradition, Tyr could represent the God of the Bible, while perhaps Loke or some other deity from the forces of chaos might correspond to Satan. Even if using religious terminology we must, just like the old Qabalists, look under the surface of words to find the message that is hidden there, not least in a book such as this, emphasising the importance of the dark side in the Qabalah. Certain readers may stand aghast before the intricate descriptions of the Qliphoth and the demonic side of the Qabalah, but it is pivotal that the reader understands at the outset that the dark and evil forces that are described in the myths must not be mixed up with the grey evil that we encounter when reading a newspaper or watching TV.

This grey evil surrounding us in our world is mainly committed by frustrated and confused individuals, power-mad politicians or criminals unable to control petty desires. This evil has, in reality, nothing whatsoever to do with the metaphysical evil that we encounter in religious documents. Mankind is, in fact, in possession of a unique predilection for brutality and excessive violence which distinguishes us from other animals. We seem to be the sole creators of death camps, mass rape, meat factories and extensive killing for the purposes of amusement. The grey evil is human, all too human, while metaphysical evil is black as night and completely inhuman.

The grey evil characteristic of humanity is quite often justified with goodness. How often do we not encounter terrible cruelty in the name of goodness? Hundreds of thousands of individuals were executed during the witch burnings when the Christian clerics sought to fight Satan and the powers of evil. The Bible encourages genocide and a number of other cruel acts, which causes the critical reader to ponder over who is in fact good, and

who is really evil. As early as the third century, the old Gnostics had already found it difficult getting the picture together, and reached the conclusion that God is indeed evil and not good. Gnostic groups like the Cainites and the Ophidians instead worshiped the enemies of God such as Cain, the Serpent in the Garden of Eden and the Fallen Angels.

The forces of evil appearing in the myths are revolting, adversial, overthrowing and pioneering. Metaphysical evil is hard and shimmering like a black diamond and as distant in its annihilating force as the black holes of the universe. It is both sharp as a razor and smooth as silk. What is most terrifying about the dark forces is their age and remoteness, and the fact that they seem to brood on knowledge that is too much for mankind to behold. The writer H. P. Lovecraft catches this atmosphere with the words that initiate the reader into one of his Gothic stories.

> The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid island of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far.

Knowledge is truly a double-edged sword that constantly lures man to travel further, but which can also destroy him if he journeys too far. A recurrent theme in myths and religious documents is the fact that the evil forces are in possession of deep wisdom that man, and even the gods, are prepared to do anything to get hold of. From the apocryphal Book of Enoch, we learn that the greatest crime of the Fallen Angels is that they teach man those things that take place in heaven, and in Genesis it is the cunning serpent who offers man the fruits of knowledge which promise to turn him into a god. Prometheus, one of the Titans in the Greek myths, steals the fire from the gods and gives it to mankind, and is therefore punished by the high god Zeus.

In Nordic mythology it is the powers of chaos, the primordial giants that are masters of the greatest wisdom. The Æsir are constantly seeking to take advantage of the abilities of the giants or to take part of their wisdom, although it takes both treachery and violence from the gods to accomplish this task.

The duality of knowledge is personified in Faustian man who seeks the truth at any cost, no matter if it leads straight to damnation. According to the legend, the erudite, Renaissance magician Dr. Faust made a pact with the Devil to gain all the knowledge of the world in return for his soul. The Faustian dilemma is the fact that knowledge comes at a high price, especially if we are unable to handle it correctly. The legend of Dr. Faust reveals that the spiritual seeker is forced to turn to the dark forces to quench his thirst for wisdom. Mephistopheles, the Serpent in the Garden of Eden and the Fallen Angels break boundaries and are mediators of forbidden knowledge. In the old books of the Black Arts we can read about a great number of demons whom the magician can conjure for different purposes. Although some demons can assist with such practical things as getting women to undress before the magician, most demons can offer knowledge about science, art, religion and philosophy and present answers to all kinds of questions. The word 'demon' can be traced to the Greek word Daimon, which signified entities who existed between the world of man and the world of the gods. They were mediators of messages between the worlds, and to Socrates the Daimon signified the higher self or the guardian spirit of man. But, when the demons were identified with the Fallen Angels they gained the status of utter evil. In this book, every demon from the classic Black Arts books *Lemegeton—The Lesser Key of Solomon* and the infamous *Grimorium Verum* are published. The influence of these books on European dark magic cannot be overestimated.

The light side represents an ideal order in religion and

myths, while the dark side represents the wild, overgrown infinity that hides beyond the limits of order. The polarity between the light and the dark is reflected in the conflict between the ideals of Classicism and Gothicism. The Classical ideals are founded on clarity, reason, light and rules. The Gothic ideals are metaphysical and are founded on archaic visions, dreams, the dark and obscure, inspiration and infatuation. The thinkers of the Renaissance viewed the Goths as a sign of the ruination of culture. The Gothic was viewed as the utmost antithesis of Classical civilization and Classical ideals of beauty. According to the Classical taste, the Gothic represented something insipid and overgrown, threatening and terrifying. However, during the end of the 18th century Gothicism was re-evaluated and Gothic architecture was once again appreciated. German intellectuals like Herder and Goethe embraced Gothicism as an aesthetic ideal. Gothicism fascinated artists and writers both in England and on the Continent. What had been associated with darkness and barbarism during the Renaissance was now a great source of inspiration. The English Romantics sought out the Gothic and a feeling of enthusiastic terror instead of the pure, light and structured ideals of Classicism. In a text from the 18th century, one can find a list of things that would cause this feeling of terror: gods, demons, Hell, spirits, human souls, enchantments, wizardry, thunder, floods, monsters, fire, war, plague, starvation, etc. During the 19th century, Ruin Romanticism was developed in the sphere of art—a favorite motif depicted graveyards and ruins of gothic churches grown over with the untamed nature under the pale full moon. Exploring the dark became a path to increased knowledge about the hidden nature of man, and Gothicism became a form of expression for man's shadow side.

Turning to the dark side to find spiritual experiences has been equivalent to damnation in the western monotheistic tra-

dition, but if we look at religions with a less finite distinction between light and darkness we will find that the dark has also been viewed as a source of illumination. As an example, we can note that the goddess Kali is one of the foremost deities in Indian Tantrism. Monotheistic religions such as Judaism, Christianity and Islam have emphasized a male sky god, and all other supernatural beings have been associated with the Devil. The female divine force, in particular, has been linked with the dark side. The light side characterizes most mass movements and exoteric religions, while the dark side emphasizes the unique, the deviant and the exclusive.

Many religions attempt to advertise themselves as a path of life for everyone; a path that can quickly and easily lead to salvation. Darker forms of spirituality cannot, in such a superficial manner, be sold as if they were a shampoo or a new revolutionary cleaning product. The dark path does not claim to be for all. To be able to tread upon the dark path one will need an ability to penetrate beneath the surface of words, symbols and images. Turning conceptions like good and evil upside down is not without danger, and to conjure entities that have been objects of fear for thousands of years might be devastating. Although someone might claim not to be religious, the old religious structures do not easily let go. In the early 1990s, an occult baptism was conducted in Sweden. It was generally known as a 'devil baptism' in the media. It is worth noting that it received a lot of attention despite the fact that Sweden is one of the most secularized countries in the world. One may constantly find proof of the fact that religion continues to have an important impact on the paradigms of mankind even if this might not always be realized at first glance. The danger of treading upon the dark path lies not in the risk of being condemned by religious literalists, but by being personally unable to see through the clichés and false descriptions that are being stamped on the dark symbols.

The dark path has nothing to do with outer attributes, and even less with acts in which animals, people or property are harmed. The dark path is a spiritual and existential process in which man opens up the gate to the darkest corners of the soul.

Entering the Qliphotic regions is a demanding process and few individuals possess the strength to confront what is hidden in the dark. The Qabalah illustrates how all old waste, both from man's psyche and from the creation of the universe, are gathered in the Qliphotic underworld. Similar to digging in mundane soil, we will confront all that has been left behind. At first we might encounter rubbish that has been swept under the carpet, so to speak, but if we dig deeper we will find treasures and fossils from previous ages. For those who dare to enter the tunnels of the underworld and the dark path, it will not be an easy ride, but a demanding exploration that overturns all old values and conceptions. In the center of the underworld, the persistent seeker will encounter the bringer of light who transmits answers to the great questions regarding existence, or as the Swiss psychologist Carl Gustav Jung stated: '*Enlightenment consists not in the seeing of luminous shapes and visions, but in making the darkness visible.*' When undertaking an in-depth study of the Qabalah we can find the same message, which silently reveals that death is the gate of life, and that the strongest light can be found in the darkest abyss.

The Qabalah and the Left Side

The term Qabalah has often been used to signify Jewish mysticism; occasionally Qabalah has also been used to denote number mysticism and numerological speculations in general, outside the framework of Judaism. But it was not until the 13th century that this word, which in Hebrew means 'tradition', more generally came to denote a specific form of mysticism. Similar ways of thinking had, in Jewish mystical circles, previously been referred to as *Chokmah Perimit*, 'inner wisdom'. It was in the circles around the Jewish Mystic Isaac the Blind (1160–1235) and his students that the word Qabalah consistently became used to signify the specific Jewish mysticism of numbers. The world of ideas that became the Qabalah was founded as far back as the Hellenistic times in tracts like *Sefer Yetzirah*, which was probably written around the 4th century. Predominantly, however, Jewish Qabalah was developed during the 12th and 13th century. Qabalistic mysticism is rooted in the thought that the world is constructed around fundamental mystical and spiritual principles that correspond to mathematical values. Since numbers and letters are identical in the Hebrew alphabet, Qabalists sought hidden meanings in religious manuscripts and divine names that could be revealed through numerological correspondences. An example of such numerological correspondences was the Qabalistic calculation of the numerological value of the word Messiah, constructed with the letters M, Sh, I, Ch, which represent the

numerological values 40+300+10+8, the sum of which is 358. To their great horror, the Qabalists discovered that this number furthermore corresponded to the Serpent (Heb. *Nechesch*) in the Garden of Eden whose name was constructed by the letters N. Ch. Sh. which represent the numerological values 50+8+300, which likewise together make 358. Could the serpent be identical to the Messiah?

The Qabalists did not work solely with mathematical and numerological speculations. At an early stage, the Qabalah was divided into two main branches: *Qabalah Iyyunit*, speculative Qabalah, and *Qabalah Ma'asit*, practical Qabalah. It was within speculative Qabalah that the numerological calculations were conducted. The practical Qabalah was more focused on prayers and ceremonies. Subsequently, the Qabalah would be divided into four main branches. These are not four actual schools of Qabalah, but four different aspects that complement each other. The four branches are:

a) The Practical Qabalah
b) The Literal Qabalah
c) The Unwritten Qabalah
d) The Dogmatic Qabalah

Spiritual exercises and ceremonies were widespread in practical Qabalah. As a matter of fact, several magical elements could be found and the more theoretically and philosophically oriented Qabalists viewed practical Qabalah with a certain amount of suspicion. Literal Qabalah was mainly concerned with alphabet mysticism, which in turn was divided into three parts: *gematria*, *notariqon* and *themura*, which were based on certain forms of number cipher and letter mysticism. Through gematria, the student could calculate the numerological value of different words, and it was considered the most important of the three methods.

The example above which reveals that the serpent *(Nechesch)* and the Messiah *(Messiach)* have the same numerological value is a characteristic gematric calculation. Notariqon is based on the thought that initials create words, and themura is a system of word cipher in which the letters are shifted. Unwritten Qabalah was viewed as the holiest and most secret, and was thus only taught individually from teacher to student. Written Qabalah was based on Qabalistic texts such as the Zohar or the Bahir.

The Bahir was the first major Qabalistic text; it was written in the last part of the 12th century, and the author may have been Isaac the Blind or someone in his circle. Many pivotal Qabalistic doctrines first appeared in the Bahir; here the *Otz Chiim*—the Tree of Life—is mentioned for the first time.

The Zohar is the most important Qabalistic text; it is a voluminous and detailed collection of esoteric texts arranged in five parts. Three of the five parts are entitled *Sefer ha-Zohar al ha-Torah*. The other two are entitled *Tikkunei ha-Zohar* and *Zohar Hadash*. The main ambition of the Zohar is to present a mystical interpretation of the law, the Torah, i.e. the five books of Moses. The first three parts deal especially with speculations on the Torah. Magical elements emerge in *Tikkunei ha-Zohar*, and its content influenced several western books of magic, such as Agrippa's *De Occulta Philosophia* and the grimoires allegedly written by Solomon himself.

The Origin of the Qabalah

A valid question when making a survey of Qabalistic philosophy and ideas is whether it is in fact something specifically Jewish. The Qabalah was developed in Europe and has its roots in the Hellenistic world of ideas. Pre-Qabalistic thoughts grew in the same environment as the Gnostic and Hermetic systems. The

Qabalah was strongly influenced by Greek philosophy, such as Neo-Platonism and the numerological mysticism of Pythagoras, and some claim that the Qabalah is a Hellenistic Greek philosophy clad in Jewish terms. The American occultist and academic Stephen Flowers asserts in his book, *Hermetic Magic*, that the Hebrew Qabalah kept the Hellenistic world picture, but that there was also an original, pagan Greek Qabalah. He believes that it was preserved in the Hebrew Qabalah. Similar thoughts come from the academic Kieren Barry in his book *The Greek Qabalah:*

> It was, in fact, the Greeks who, as early as the eighth century B. C. E., invented alphabetic numerals, the very essence of Qabalistic numerology. ( ) Examples of Greek Qabalah can also be found outside of mainland Greece well before the third century C. E. in Egyptian amulets, Roman graffiti, Gnostic philosophy, and early Christian writings. This is the earliest likely date of the first known work in Hebrew Qabalah, the *Sefer Yezirah,* or Book of Formation. This early work was essentially a product of the impact of Greek Gnosticism on Jewish mysticism, and shows the influence of numerous concepts, such as the Gnostic theory of creation by emanations, the Pythagorean decade, Platonic philosophy, Ptolemaic astrology, and the four elements of Empedocles, all of which were already part of existing Greek alphabetical symbolism.

The discussion regarding the origin of the Qabalah is old and seems to have been primarily important for non-Jews wishing to practice Qabalah, or to using ideas outside the framework of Judaism. Originally, the Qabalah appears to have had a more universal philosophical character, reminiscent of the Hellenistic ideas regarding number mysticism, which were not locked in any particular religion. Later, the Qabalah appears to have gained a more exclusive Jewish character.

A Christian Qabalah was developed as far back as the Renaissance, and it stated that the Qabalistic lore had an affinity with Christianity instead of Judaism. Florence became a center of growth of Christian Qabalism and the Christian Hermetic Pico della Mirandola has been called the father of Christian Qabalah. Pico claimed that he found more of Christianity than of the Mosaic reilgion in the Qabalistic texts. Pico claimed that in the Qabalah

> ( ) the mysteries of the trinity can be found, there the word is made flesh, there is the divinity of the Messiah; there I have read about the heavenly Jerusalem, the Fall of the devils, the order of the angels, the purgatory and the torture of Hell. ( )

Pico died young and his disciple Reuchlin was perhaps the one who would become the most important character for Christian Qabalah. Shortly after meeting Pico, in 1494, he was inspired to write his first Qabalistic text *De Verbo Mirifico*, 'The Miraculous Word'. This word is not Tetragrammaton, the name of God, IHVH, which is so pivotal in Jewish Qabalah, but IHSVH, Jesus in Hebrew form. Reuchlin became an influential writer, and would influence both Erasmus and Luther. The young Heinrich Cornelius Agrippa read Reuchlin and held a lecture about *De Verbo Mirifico* in 1509, and his Qabalistic interest is reflected in his major work *De Occulta Philosophia*, in which the Qabalah and contemporary occultism were compiled. The texts of Agrippa were to become increasingly influential on non-Jewish Qabalah and Agrippa has had a decisive impact on Western occultism.

A form of Qabalah influenced by runological speculations was developed in Sweden in the 17th century. This was a Gothic Qabalah that contained the legends of the Goths, the Greek myths of the Hyperboreans and the runological research of Sweden's great power epoch. In Gothic Qabalah, runes and Old Norse gods were intermingled with contemporary occultism.

Hermeticism and alchemy. Similar to ordinary Qabalah, letters were believed to have a magical significance, but here it was the runes that were seen as magical symbols. The most important character in this tradition was Johannes Bureus, the father of Swedish grammar; he was active in the area of Uppsala, and thus named his Qabalah the *Kabalah Upsalica*.

The non-Jewish Qabalah seems to have been more widespread than the Jewish Qabalah during certain periods; in the 19th century Qabalistic ideas thrived in occult circles. Well-known profiles included the Frenchmen Alphonse Louis Constant and Gérard Encausse, more commonly known as Eliphas Lévi and Papus, as well as the Englishmen Arthur Edward Waite, S. L. MacGregor Mathers and Aleister Crowley. They have all had a strong influence on modern Qabalah and modern syncretistic occultism. This modern Qabalah has not only released itself from Judaism, but also from ecclesiastical Christianity. It is often referred to as Hermetic Qabalah and it aligns itself with several belief systems. Some writers have distinguished three forms of Qabalah by altering the spelling: Jewish Qabalah has been written *Kabbalah*, Christian *Cabala* and Hermetic *Qabalah*.

For a practitioner of Qabalah its historical roots are of a subordinate significance. Most important is not whether it is Jewish, Christian, Greek, Hermetic or Nordic, but rather that it is a universal occult system that has revealed itself to be immensely applicable to most spiritual traditions.

Definitions of Qabalah

How then is Qabalah to be defined? According to the Qabalistic scholar Lawrence Fine, several different ways can be followed to pinpoint Qabalah. Qabalah could be interpreted as any form of Jewish mysticism. The problem with this definition is that it

is unspecific and excludes other conceivable forms of Jewish mysticism. Another definition that is in danger of becoming even broader is that which includes all that is called Qabalah, even that originating outside Jewish mysticism. A more academic definition would be to define Qabalah as the specific literature that was developed in Provence and Northern Spain in the 12th and 13th century, of which the main sources are the Bahir and the Zohar. The disadvantage with this definition is that it excludes a vast source of Qabalistic literature both inside and outside Judaism: everything from Christian Cabala, later and earlier Jewish Kabbalah, modern Hermetic Qabalah and a Qabalah-like Greek number mysticism. A fruitful definition of Qabalah is the mysticism around the ten primordial principles called the *Sephiroth* and speculations around the symbol *Otz Chiim*, 'The Tree of Life', are central themes in Qabalah. Thus Qabalah is demarcated, but at the same time it can contain Christian and Hermetic Qabalah. The great Qabalistic scholar Gershom Scholem writes in his book, *On the Kabbalah and its Symbolism*, that:

> Most if not all Kabbalistic speculation and doctrine is concerned with the realm of the divine emanations or *Sefiroth*, in which God's creative power unfolds.

A practical magician or Qabalist often uses a wide definition of the Qabalah that defines it based upon speculations on the Sephiroth and the Tree of Life.

The Tree of Life is one of the most important symbols in Western occultism. Although developed in Qabalah it can also be connected to Platonism, alchemy and Hermeticism. The Tree of Life illustrates the relationship of each Sephira to the others, as well as the structure of man and creation. The symbol itself consists of ten spheres, collectively known as Sephiroth, that are linked by twenty-two lines or paths. The spheres represent the numbers one to ten and the paths correspond to the twenty-two letters of the Hebrew alphabet. Other alphabets, the twenty-two Tarot cards and astrological symbols have also been connected to the paths. Notwithstanding the meaning of the symbol, many occultists lack knowledge about the Tree of Life on a deeper level. Many gaze blindly upon the actual construction of the Tree and which correspondences can be attributed to its different parts. Several different versions of the Tree of Life have been created, but the most common was made by the Qabalist Kircher in his *Oedipus Aegyptiacus* from 1652. Other versions are known to exist. By comparing the different versions we can gain a deeper knowledge about the Tree of Life and the ten Sephiroth.

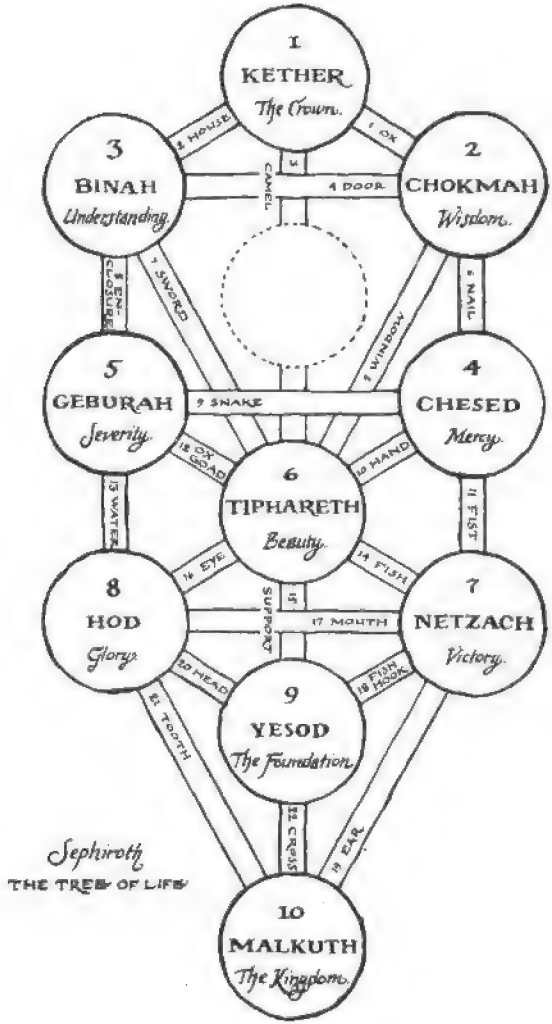
The term Sephiroth (Sephira in singular) has numerous meanings, but can be translated as 'numbers'. The Sephiroth are ten divine primordial numbers. Their significance is far deeper than being just numbers for mere calculation, the Sephiroth are cosmic principles, divine emanations, worlds and, above all, attributes of God. In the *Sepher Yetzirah*, a text from the 4th century, the Sephiroth are mentioned chiefly as numbers, while in the Bahir they are compared to divine attributes such as force, energy, light and wisdom. The Sephiroth are also called emanations since they beam and flow from the divine origin.

The Sephiroth are emanations that exist in everything great

and small. The first Sephira corresponds to the initial phase in everything and the last Sephira corresponds to completion and the final manifestation. Between them are the other Sephiroth that symbolize various levels of manifestation. They represent different phases of creation that are not temporary, but continue to exist as individual worlds and levels of partial creation. The complexity of the term Sephiroth is revealed by the numerous names that have been given to it: *Orot* ('Light'), *Dibburim* ('Utterings'), *Kohot* ('Forces'), *Shemot* ('Names') and *Marot* ('Mirrors'). The ten Sephiroth are:

1. Kether, The Crown. The primordial principle.
2. Chokmah, Wisdom.
3. Binah, Understanding. Intelligence.
4. Chesed, Mercy. The force that unites.
5. Geburah or Din, Severity.
   The judging and disintegrating force.
6. Tiphareth, Beauty. The harmony that balances mercy and severity.
7. Netzach, Victory. Passions and instincts.
8. Hod, Glory. Reason and intelligence.
9. Yesod, The foundation of the procreative forces. Sexuality and dreams.
10. Malkuth, The kingdom. The material world.

The ten Sephiroth can be used as symbols to describe both great and small. In different tables of correspondence, the ten Sephiroth and the twenty-two paths represent everything from stones, plants and colors to gods and cosmic principles. No Qabalist would claim that the universe is constructed exactly like the Tree of Life; the Tree of Life is simply a map and illustrates the most fundamental structure of existence, and like all maps it is based on simplifications. But it is a most brilliant map that


1
KETHER
The Crown.
2
CHOKMAH
Wisdom.
3
BINAH
Understanding.
4
CHESED
Mercy.
5
GEBURAH
Severity.
6
TIPHARETH
Beauty.
7
NETZACH
Victory.
8
HOD
Glory.
9
YESOD
The Foundation.
10
MALKUTH
The Kingdom.
2 HOUSE
1 OX
CAMEL
4 DOOR
3 ENCLOSURE
7 SWORD
5 WINDOW
6 NAIL
9 SNAKE
12 OX GOAD
10 HAND
13 WATER
11 FIST
14 EYE
14 FISH
15 SUPPORT
17 MOUTH
20 HEAD
18 FISH HOOK
21 TOOTH
22 CROSS
19 EAR
Sephiroth
THE TREE OF LIFE

has been used by a great number of mystics and magicians to gain knowledge about the mysteries of the universe. The Tree of Life is based on a universal numerical mysticism and can be applied to all myths from all times. The first numerological primordial principle on the Tree of Life is the trinity. The trinity represents being, non-being (Nothingness) and coming into existence. The trinity also represents man, woman and child, or plus, minus and zero. In a process of knowledge, the trinity represents the thesis, antithesis and synthesis. On the Tree of Life, the trinity is arranged in a triangle (also known as triads), and the Tree of Life consists of three triangles. Besides these three triads that amount to the number nine ($3 \times 3 = 9$) there is the tenth principle which is a reflection of the first principle of the tree. Numerologically the number ten is a reflection of the number one and initiates a new cycle (11, 12, 13 etc., instead of 1, 2, 3). The number ten represents the world of man, a reflection of the divine world that corresponds to the number one. Even though it is a reflection it is also the part of the Tree of Life that is furthest away from the divine and it is not part of the three triads. Mankind and the number ten stand alone lacking the support that the remaining Sephiroth have from each other in their triads. The Tree of Life was constructed in another manner before the mythological Fall when all spheres existed in a harmonic unity. This was a unity that included both safety and stability, but also imprisonment and stagnation.

Numerous books have explored the Tree of Life and the ten Sephiroth and we will only briefly present the meaning of the Sephiroth here. *The Mystical Qabalah* by Dion Fortune is a classic of Qabalistic literature that presents a good description of the ten Sephiroth. But all descriptions of the ten Sephiroth are simplifications since more or less everything can be attributed to these symbols.

No.	Letter		Meaning	Value	Tarot	Astrol. Sign	Element Quality
1.	Aleph	א	*Ox*	1	*The Fool*	Air/Spirit	*Abundance*
2.	Beth	ב	*House*	2	*The Magician*	Mercury	*Life/Death*
3.	Gimel	ג	*Camel*	3	*The Priestess*	The Moon	*War/Peace*
4.	Daleth	ד	*Door*	4	*The Empress*	Venus	*Wisdom/Folly*
5.	Heh	ה	*Window*	5	*The Emperor*	Aries	*Seeing*
6.	Vau	ו	*Nail*	6	*The Hierophant*	Taurus	*Hearing*
7.	Zain	ז	*Sword*	7	*The Lovers*	Gemini	*Air*
8.	Cheth	ח	*Enclosure*	8	*The Chariot*	Cancer	*Speech*
9.	Theth	ט	*Snake*	9	*Strength (sometimes Justice)*	Leo	*Taste*
10.	Yod	י	*Hand*	10	*The Hermit*	Virgo	*Sexual Intercourse*
11.	Caph	כ ך	*Fist*	20, 500	*The Wheel of Fortune*	Jupiter	*Wealth/Poverty*
12.	Lamed	ל	*Ox Goad*	30	*Justice (sometimes Strength)*	Libra	*Work*
13.	Mem	מ ם	*Water*	40, 600	*The Hanged Man*	Water	*Cold*
14.	Nun	נ ן	*Fish*	50, 700	*Death*	Scorpio	*Movement*
15.	Samekh	ס	*Support*	60	*Art (Temperance)*	Sagittarius	*Anger*
16.	Ayin	ע	*Eye*	70	*The Devil*	Capricorn	*Joy*
17.	Peh	פ ף	*Mouth*	80, 800	*The Tower*	Mars	*Beauty/Ugliness*
18.	Tzadeh	צ ץ	*Fish Hook*	90, 900	*The Star*	Aquarius	*Thought*
19.	Qoph	ק	*Ear*	100	*The Moon*	Pisces	*Sleep*
20.	Resh	ר	*Head*	200	*The Sun*	The Sun	*Fertility/Barrenness*
21	Shin	ש	*Tooth*	300	*The Judgment (The Aeon)*	Fire	*Heat*
22	Tau	ת	*Cross*	400	*The World (The Universe)*	Saturn	*Power/Slavery*

In the beginning only Ain Soph existed, the primordial state which cannot be formulated in words or terms. To Qabalists, Ain Soph is another word for God. In Ain Soph everything is one and nothing at the same time. Many Qabalists believe that the universe was created because the Ain Soph wanted to reach awareness of itself, something that could only be done through a voluntary release from the original state of unity. The universe is created as a reflection for God, or Ain Soph, to see itself.

1. Kether corresponds to the first spark or the first idea. Kether is the first being that has individual existence. Since Kether, initially, is a sole existence, it is defined by the dot in the circle that lacks attributes. Kether merely is, but is unable to define its existence. Thus Kether is a non-being until the other Sephiroth can define Kether's existence. Kether is the first step in the process from infinite existence to finite existence, from the divine realm to the material realm. Kether exists, but lacks form. Kether merely formulates 'I'. Kether is also associated with the primordial spark of the universe, or occasionally with the planet Pluto, thereby representing the utmost level next to infinity.

2. Chokmah is the first positive existence that can define itself in relation to something else. It is associated with the father and the male primordial force. Chokmah corresponds to the dynamic and active principle and formulates 'I am'. Chokmah is associated with the Zodiac, or with Uranus.

3. Binah is the understanding, organizing and reflecting principle. It is the form-giving structure that cultivates the force from Chokmah. The primordial feminine force and the mother are also associated with Binah. This Sephira is the shaping and passive principle. A conscious existence outside Kether arises in Binah formulating 'I am who I am'. It is Binah that is the mother of the seven lower Sephiroth under the highest triad.

Binah corresponds to Saturn or Neptune.

The three highest Sephiroth belong to the divine realm or *Atziluth*. After the mythical Fall, an Abyss cracks open in the universe and the divine level is isolated from the worlds below. In the Abyss we can find *Daath*, which is called the non-Sephira since it lost its role as a Sephira after the Fall. Daath denotes 'knowledge' and can act as a bridge over the Abyss. Sometimes Daath is associated with Saturn.

4. Chesed represents the forgiving, merciful force that links together. Chesed protects and preserves, but similar to all Sephiroth Chesed must be balanced by its counterpart to avoid the collapse of the Tree of Life. If Chesed were to dominate, all would melt together into an undifferientated lump without identity. Chesed is associated with Jupiter.

5. Geburah or Din corresponds to the principle of law, separation and severity. This is the disintegrating principle that creates distance and space to enable individual existence. Satan and the dark forces have, according to many Qabalists, their origin in this Sephira since they represent the principles that broke free from the original unity. If this Sephira is unbalanced it can cause everything to disintegrate into incoherent particles. Geburah is associated with Mars.

6. Tiphareth is the center of the Tree of Life and balances Chesed with Geburah and provides equilibrium to the other Sephiroth. Tiphareth also corresponds to the Sun and its life force gives nourishment and energy to all Sephiroth below. Tiphareth represents the heart and is the center of the energies that circulate the Tree of Life. Tiphareth is the mediator between that which is above and that which is below. The middle triad belongs to the mental level, which in the Qabalah is called Briah. Between the mental level and the lower Sephiroth a lesser Abyss, or veil, exists keeping them separate. This veil is known as Paraketh.

7. Netzach represents the first level of the astral plane or of the worlds of dreams. The idea that was awakened to life on the higher spheres here appears as a vivid image or fantasy. This image gives rise to passions and desires that are energized by the life force from the higher levels. Netzach is associated with the senses, the instincts and desire. Netzach corresponds to Venus.

8. Hod turns the desires and the force that radiates from Netzach into something concrete. Hod is associated with intelligence and communication. Hod is associated with Mercury.

9. Yesod is the Sephira that is closest to the material plane. This is the Sephira of dreams and phantasies and it accumulates the forces from the other Sephiroth and transmits these to the material plane. Yesod is associated with the astral energies and sexuality. Yesod corresponds to the moon.

The last and lowest triangle belongs to the astral plane which is called Yetzirah.

10. Malkuth is the world of man and the material plane in which man is imprisoned before he begins the spiritual journey to higher worlds. Malkuth is constructed from the four elements: earth, fire, air and water, which are physical reflections of cosmic primordial principles that can be found on other planes. In the Qabalah, the material level is called Assiah.

The ten Sephiroth are also placed on three pillars, which are called the pillar of severity, the pillar of mildness and the pillar of mercy. The pillar of severity is on the left side of the Tree of Life and consists of the Sephiroth Binah, Geburah and Hod. The pillar of severity is black and is associated with the analytic and disintegrating principles of the universe. The pillar of mercy is on the right side of the Tree of Life and consists of the Sephiroth Chokmah, Chesed and Netzach. The pillar of mercy is white and is associated with the connective and associative principle. The left side repels while the right side attracts. They are balanced

by each other and one would fall apart by its own force without the other. The pillar of mildness rises between them in gold, and is also called the middle pillar. It consists of the Sephiroth Malkuth, Yesod, Tiphareth and Kether.

The three pillars are associated with three different spiritual paths. The left path is associated with the intellectual and analytical path to enlightenement. This is sometimes called 'the Hermetic Path', but that is not supposed to indicate the Hermetic tradition, which is a complete system in itself comparable to the Qabalah and which contains several spiritual paths and methods. The right pillar is associated with the artistic, poetic and associative path to enlightenment. It is sometimes referred to as the 'Orphic Path'. The middle pillar is associated with the spiritual warrior who balances the extremes of the other two pillars to attain the highest level. This path is viewed as the most difficult and is called the 'Royal Path'.

The Tree of Life consists of four worlds that in turn consist of three triads and the Sephira Malkuth which stands alone. The four worlds constitute a form of horizontally, hierarchically placed blocks. The Tree of Life also consists of three pillars that in turn consist of vertically arranged blocks placed next to each other, of which the middle pillar reaches highest. The Tree of Life was shaped by the analytic forces of the left side, but gained life force from the right side. The forces of the left side break free and construct an anti-world to the Tree of Life, and it is in these worlds that the Qliphoth and the dark forces brood. The left side can denote one side of the Tree of Life, but in other contexts the dark anti-world to the Tree of Life is called 'The Left Side' or 'The Left Emanations'.

The twenty-two paths that connect the different Sephiroth are often associated with astrological and elemental correspondences, and with the twenty-two Tarot cards. The first Tarot card, the Fool, is numbered zero and thus the numerology between the Tarot cards and the Hebrew letters is shifted. As a result of this, Death, numbered thirteen in the Tarot deck, quite suitably corresponds to the fourteenth letter of the Hebrew alphabet. The twenty-two letters are filled with hidden significance. The *Sepher Yetzirah* presented the correspondences of the Hebrew letters as early as the 4th century. Three letters are called 'mothers', and they symbolize three primordial elements that are of a higher and more archetypal form than the four elements that are the base of the material world. The three primordial elements are air (or spirit), water and fire. The water corresponds to cold and the fire corresponds to heat. The air or spirit represents 'abundance', which arises in the balance between heat and cold. Seven letters are called 'double' and represent polarities of existence such as wisdom and folly, beauty and ugliness, wealth and poverty. The seven letters correspond to the seven planets. The remaining twelve letters are called 'simple' and represent twelve qualities in man: sight, hearing, smell, speech, taste, sexual intercourse, work, movement, anger, joy, thought and sleep. The twelve letters correspond to the twelve signs of the Zodiac. According to the Qabalistic interpretation of the Hebrew letters, they are based on three classical magical numbers, namely 3, 7 and 12 that together become the twenty-two paths of the Tree of Life.

To fully fathom the Qabalistic tree we must know its prehistory. When we enter into its prehistory it is not the mundane prehistorical development that we will study, but its spiritual, magical and mystical prehistory. An important understanding is that the common image of the tree depicts a degraded tree: the tree after the Fall.

The Fall represents mankind's and nature's fall into matter (or materialism, if one prefers such an interpretation). This fall shields us from the spiritual world, and an Abyss opens between man and the divine. The adept's goal is to, once again, bring man into contact with the divine. The traditional Qabalistic path is the Right Hand Path which aims to restore the original harmonic relation between man and the divine. Prayers, ceremonies and righteous living, according to the laws of God, are considered to be paths back to the time before the Fall.

There is, however, another path: the Left Hand Path which fulfils and deepens the Fall. The dark adept continues the Fall from God to reach individual divinity.

There are several descriptions in the Qabalah of the Fall and the catastrophe that separates man from the divine. It is a process with many phases that are similar to one another. One can find examples of evil, aborted primordial worlds, the cracking of the 'shells' of creation, the 11 kings of Edom, the Fall of Lucifer and the rebel angels, the rebellion of Lilith and, perhaps, above all, the example of Adam and Eve eating the fruits of knowledge. We will discuss these mythical explanations below. The Fall is not only a myth that can be found in Judeo-Christian and Biblical sources, but is reflected in almost all myths. Myths of hubris towards the gods as are portrayed in antique mythology are another example that can be transferred to the symbolic world of the Qabalah and the Tree of Life.

The reason behind the Fall is often described as being hubris, and this hubris is man's search for knowledge and forces that originally were not meant for him to acquire. The moral content of this myth lays bare that such hubris is punished and man is destroyed by the force and knowledge that he has gained. Nevertheless, the dark lore promises to lead the adept to individual divinity through Draconian discipline. The Left Hand Path leads to a second birth, a spiritual rebirth as a god. To reach this goal, the adept must conjure the forces of darkness and destruction to cut off the umbilical cord to God. This is described in the Qabalah and in the symbol of the Tree of Life, even if few Qabalists have paid any attention to these aspects.

Lucifer-Daath

When God creates the cosmos it is in perfect balance and harmony. This is illustrated by a Tree of Life that is far more symmetrical and perfect than the Tree of Life which can be found in most Qabalistic texts. This perfect Tree of Life reveals how it appeared before the Fall of man, the catastrophe that sent man down into matter. The perfect Tree of Life, similar to the degraded Tree, consists of ten circles and twenty-two paths. The difference is, however, that the material world does not yet exist. Instead, the non-Sephira Daath has full existence as a Sephira among the others. Paths unite Daath with Kether, Chokmah, Binah, Chesed, Geburah and Tiphareth. Above Daath is Kether, below is Tiphareth, the other mentioned Sephiroth are around it.

Daath is the Sephira closest to the supernal triad consisting of Kether, Chokmah and Binah. Chokmah is 'wisdom' and represents the associative processes of the right half of the brain. Binah is 'understanding' and represents the analytic processes

of the left side of the brain. Daath represents 'knowledge' and is the practical synthesis of the wisdom of Chokmah and the understanding of Binah. Daath corresponds to the throat and the neck and to knowledge that can be formulated and put into practical action.

On the Tree of Life before the Fall Tiphareth is not the central sun in the center of the Tree. There are instead two suns that shine on the surrounding Sephiroth. The highest sun is Daath, which represents the mystical sun that lies behind, or beyond, the common sun. Daath is the Black Sun and Tiphareth is the common yellow sun. Daath beams through the paths towards Kether, Chokmah, Binah, Chesed, Geburah and Tiphareth. This is the upper sun that represents the 'higher world'. Tiphareth beams through the paths towards Daath, Chesed, Geburah, Netzach, Hod and Yesod. This is the lower sun that represents the 'lower world'. The above and the below are, however, perfectly intertwined. The archangel Michael rules Tiphareth and the lower sun. The archangel who is closest to God, namely Samael, the bringer of light, Lucifer, rules Daath and the higher sun.

The original Tree resembles a diamond, within which three levels are connected. These levels are illustrated by three squares standing on their edges. In these squares one can find a cross made by a vertical and a horizontal path. The horizontal path also turns every square into two triangles resting on each others' bases: one pointing up and one pointing down. The number four represented by the squares corresponds to the four elements. The highest level corresponds to Atziluth, the divine, and consists of Kether, Chokmah, Binah, Daath and the six paths uniting these Sephiroth. The middle level corresponds to Briah, the mental level, and consists of Daath, Chesed, Geburah, Tiphareth and the six paths uniting them. The lowest level corresponds to Yetzirah, the astral level, and consists of Tiphareth,

Netzach, Hod, Yesod and the six paths uniting them. The lowest material level, Assiah, does not exist on this tree, and neither does the Sephira Malkuth. Man was originally comprised only of the principles of the higher worlds, and his abode was the astral level and Yesod.

The three levels on the original Tree of Life also correspond to the ideal Platonic society with philosophers assigned to the supernal triad, warriors to the ethical triad and farmers and craftsmen to the nourishing foundation. The highest level represents the divine trinity from a spiritual Qabalistic perspective. The middle level represents the angels and the lowest level represents man and the remaining parts of Creation. Daath and Tiphareth act as mediators between the levels. Daath, or Lucifer, is the angel closest to the trinity.

The Fall of Lucifer

On the original Tree of Life Yesod, the astral abode of man, is an exact reflection of the highest plane, Kether. Here man is an exact image of God. Perhaps this is why Lucifer and the angels around him, Samyaza, Azazel and the sons of heaven, began to desire man (The Book of Enoch and Genesis 6). Yesod is the plane of sexuality, but on the perfect Tree it appears in a sublimated and sleeping form. Lucifer-Daath, the original serpent, represents the divine force of creation that is able to carry out God's (the trinity of Kether, Chokmah and Binah) idea of creation. Lucifer-Daath sinks down to man's level and awakens the power of creation and the sexual energy in man. Thus, man can reach knowledge which was previously only accessible to God and the angels. Daath-Knowledge is the fruit that man consumes in the myth of paradise.

The descent of the fallen angels down to the plane of man

and their sexual union with man was a new and forbidden union between the planes. Lucifer, who had previously acted as the guardian and mediator between the divine and the levels below, left his position and united the higher levels with the lower. The astral level of man, Yesod, had been the lowest and final part of creation on the perfect Tree of Life. Mankind was then fertilized by the seed of the angels and instead of being merely a creation, mankind became creator when they gave birth to the Nephilim, the giants that are described in Genesis 6, and that are the progeny from the unity between men and angels. The perfect closed system of the original Tree of Life was broken.

After having eaten of the fruits of knowledge, the divine spark is awakened in man. The powers of God and Heaven feel threatened and in Genesis 3:22 God declares:

> And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the Tree of Life, and eat, and live forever.

God banishes man from the Garden of Eden and forces him to cultivate the soil from which Adam had arisen. Cherubs holding flaming swords guard the path to the Tree of Life to prevent man from eating of it. Now the Fall has occurred, and the degraded Tree of Life is constructed. An Abyss is created between the divine level and the worlds below. Man is thrown out of his astral garden down to the plane of matter. The Sephirah Malkuth is created. Lucifer-Daath loses his place closest to the throne of God (the supernal triangle) and is thrown down into the Abyss. The Abyss is inside and beyond Malkuth. Daath becomes the invisible eleventh 'non-sephirah'.

After the opening of the Abyss, the supernal triangle creates a sphere isolated from the rest of the Tree. In the middle of the supernal triad, God's all seeing eye is revealed; a symbol

that can be recognized from old church paintings and Masonic seals. This symbol represents God's totalitarian power and the isolation of his authority in relation to the lower levels. The adepts of the light worship and praise this power. They submit themselves to God, Yahweh, and attempt to live in accordance with his laws and decrees. For Jewish Qabalists it means trying to live according to the Mosaic laws. For Christian Qabalists it is about following Jesus and placing their faith in him. Qabalistically, the crucifixion of Jesus symbolizes how, through his death, he creates a bridge over the Abyss and thus re-unites God and man. The Qabalistic goal is to appease Yahweh and through this restore the original harmonic order on the Tree of Life. The goal is to return to the childlike state of the Garden of Eden. For the monotheistic Qabalistic adepts of the light, a Messiah is needed to create a bridge over the Abyss. Tiphareth has that role since the higher, Black Sun, Daath, has been thrown into the Abyss. After the Fall, Tiphareth becomes the central sun on the Tree of Life. Both the Messiah and the dragon slayer, Michael, are associated with Tiphareth. It is through Tiphareth that the Abyss can be crossed.

The adepts of the Left Hand Path walk another and more difficult path. It is a path that is hard and Draconian, but which has the greatest goal: that of becoming a god. Instead of repairing the damage of the Fall, the dark adept glorifies the Fall and allows the destruction to be fulfilled. The dark adept crushes the old to let something new arise in its place. The Left Hand Path leads away from the Tree of Life and further into the Tree of Knowledge. The different Qliphoth can be viewed as fruits on the Tree of Knowledge. When man has eaten the fruits of knowledge God prevents him from eating from the Tree of Life. The adepts of light are hoping to be resurrected after death in heaven or in a new paradise. The dark adepts are seeking to access the fruits of a new Tree of Life through the Tree of

Knowledge. This strife is the alchemical search of the Elixir Vitae and the Stone of the Wise. The work of the Philosopher's Stone is the alchemical process of creating an original Tree of Life that resembles and represents the perfect diamond. By fulfilling the path that begun when the fruits of knowledge were consumed man can now reap the fruits of life.

The Opening of the Abyss

The paths on the perfect Tree of Life are altered after the Fall of man. Before the Fall paths went from Kether, Chokmah, Binah, Chesed, Geburah and Tiphareth to Daath. From Kether the path that corresponds to the letter Gimel and the Tarot card The Priestess could be found. From Chokmah flows the path that is connected to the letter Heh and the Emperor. Between Binah and Daath the path that is connected to the letter Zain and the Lovers can be found. Between Chesed and Daath the path connected to Qoph and the Moon. The path with the letter Shin and the Final Judgement (The Aeon in Crowley's deck) goes from Geburah to Daath. Between Daath and Tiphareth flows the path that corresponds to the letter Tau and the World (The universe in Crowley's deck). When Daath falls from the vicinity of the highest triad the Abyss is opened and the paths that connect Daath are cut off, and the path between Kether and Daath (Gimel/The Priestess) instead continues down from Kether to Tiphereth. In the same manner, the paths from Chokmah (Heh/The Emperor) and Binah (Zain/The Lovers) change direction from Daath to Tiphareth. Since Daath falls down and contributes to the creation of the material world the three remaining paths correspondingly fall down towards the material level and the Sephirah Malkuth. The path from Chesed (Qoph/The Moon) is broken loose from its firmament and instead emanates down

from Netzach to Malkuth. In the same way, the path between Daath and Geburah (Shin/The Final Judgement) falls down to Hod where it passes into Malkuth. The path that connected Tiphareth and Daath (Tau/The World) also falls down, and becomes the path that emanates down from Yesod to Malkuth.

Where Daath once existed, the Abyss opens up on the Tree of Life after the Fall. According to certain Qabalists, the Abyss is called 'Masak Mavdil', which denotes a scrap heap for banished failures. Many entities dwell in the Abyss, such as the Mesukiel, 'The one who conceals God', an entity that conceals both the human and divine mistakes deep down in the Abyss. The Abyss is ruled by demonic beings, like Abbadon and Choronzon. The Abyss has been associated with Gehenna, the burning Hell of the damned, which is named after a burning scrap heap southwest of Jerusalem. The Abyss is the gate to the Qliphotic antiworlds in which Lucifer establishes his Pandemonium after the Fall. In Nordic mythology, the Gnipahålan partly corresponds to the Qabalistic Abyss. The goddess Hel is cast down into the world of darkness and cold, Nifelheim. The gate to her is the dark cave, Gnipahålan, which is guarded by the hellish beast Garm.

Lilith-Daath and the Fallen Sophia

The most common conception regarding the serpent in the Garden of Eden is that it is a form of Satan or Lucifer. But, according to many theologians, the serpent was Lilith, the woman who, in Apocryphal myths, was the first wife of Adam, and who was originally a female Sumerian demon of storms. Lilith is often depicted as a woman with a serpent's body below her waist. She coils down from the Tree of Knowledge and tricks man into eating the fruits of knowledge. From a Qabalistic perspective, Lilith

is originally connected to the Sephira of knowledge, Daath. She corresponds to the daughter in original qabalistic four-foldness that consists of the Father, the Mother, the Daughter and the Son. This is reflected in the four groups of court cards: Kings (Knights in Crowley's Tarot), Queens, Princes (Knights in Waite's Tarot), Princesses (sometimes called Pages). Chokmah is the Father, Binah is the Mother, Daath is the Daughter and Tiphareth is the Son. Daath-the Daughter is a form of the Shekinah, the female aspect of the divine. In the myth of Lilith, the first wife of Adam, it is told that she was created independently of Adam, unlike Eve who was created from the rib of Adam. Thus, Lilith did not want to submit to Adam, something that led to an argument regarding who should lie underneath during sex. Finally, God had to intervene and he attempted to force Lilith to submit to Adam. But Lilith spoke the secret name of God, Shemhamforash, and managed to escape. She escaped out of the Garden of Eden to the wild lands where she encountered demons, like Samael and Asmodeus. The Qabalistic interpretation of this mythical drama is that Daath-the Daughter-Lilith on the original Tree of Life existed above Tiphareth, which then represented Adam. Daath must submit to Tiphareth, and at this stage the order on the original Tree of Life is broken. Daath tumbles into the Abyss and falls outside the original Tree of Life. As a compensation of the now lost Daath-Lilith, Adam receives a new woman, which is Eve, and the Sephirah Malkuth replaces Daath as the Daughter. Malkuth is the fallen woman who has submitted to the solar and patriarchal force of Adam-Tipharet. She is also the principle that enables the creation of the material world, and its continuous existence through material conception. But, inside Eve-Malkuth broods Lilith as her dark alter ego waiting to arise. This corresponds to Maya and Shakti in Tantrism, which are two sides of the same principle. Maya maintains and reproduces the level of illusions, dualities and matter. At the

same time she is Shakti, the reptilian primeval force that can arise and destroy the illusions and the material plane. Through her Fall, Lilith enables the creation of Eve-Malkuth, but hides in the Abyss and the Qlipha of Malkuth. Daath means 'knowledge' and the counterpart of the Daath-Shekinah in Greek and Gnostic philosophy is Sophia: she who denotes wisdom and knowledge. Originally 'philosophy', which in Greek means love of wisdom, implied a love of Sophia on a level that corresponds to the Tantric eroto-mysticism. Philosophy was actually a Greek-Gnostic path on which the philosopher strived to awaken the dark goddess through erotic rites, to gain power and wisdom and to become a god.

The Nature of Evil

Evil is one of the main motives in religion and the spiritual search. There are a number of phenomena in existence that can be perceived as evil, and religions have endeavoured to explain what evil is and how it can be avoided. Explanations concerning the nature of evil vary between different religions, and differs radically even within an identical belief system.

From a safe distance evil naturally fascinates, something that everything from the tabloid press and popular culture to theology and philosophy can prove. Evil can function as a dark mirror of mankind. Perhaps our conceptions about what is evil are more revealing about us than our conceptions about what is good. Religious and spiritual thinkers have pondered all the paradoxes that arise regarding the divine, and questions about good and evil. The most known example is probably the Teodiocé problem, which concern God's almighty power, and how it can be combined with his total goodness when there is so much evil, hardship and sorrow.

Religous evil is often something very different than that which is generally perceived as evil in our mundane lives. Religious evil often revolves around the relation to the divine, and in that case evil is what opposes the divine. Hubris and violations against the divine order, like Lucifer's rebellion, are evil on a religious level, but would perhaps not be perceived as evil on a more trivial level. If God were the good and almighty father

that he is portrayed to be, Lucifer's revolt would not be much worse than a teenage rebellion. The gods that are supposed to represent the good, such as the God of the Old Testament, allow and conduct several acts that most of us would deem brutal or evil. The God of the Old Testament inflames his followers to commit genocide and brutal violations. It is indeed very confusing to attempt to grasp what is good and evil by reading the old religious texts. The Gnostics even claimed that the God of the Old Testament was the true Devil, and that the Serpent in the Garden of Eden was the Saviour. Satanism is a similar philosophy that turns these concepts upside down, and since the concepts are viewed as being upside down in the first place, it is a process of turning everything right. Mystics have explained the essence of evil in many fascinating and astounding ways. To the Qabalists, evil was an important problem to solve. Gershom Scholem states that most Qabalists, true keepers of the seal of the mystical world, view the existence of evil as one of the most important motivations in their philosophy and that this drives them to solve this problem quickly. They are characterized by a certain feeling for the reality of evil and the dark horror that surrounds all living beings.

The description of evil in Qabalah differs from source to source. To some Qabalists evil is an independent force, while others view evil as a part of God. Sometimes evil is interpreted as necessary, and sometimes as being without value. The view of evil can stretch from a strict dualism in which good and evil are at war to a complementary view in which both good and evil are believed to be essential. Evil is often, as in the Gnostic and Neo-Platonic world-views, associated with the lower material levels, but we can also find a thought which suggests that evil is an independent spiritual principle next to God. Evil is perceived and described in many contradictory ways in the Qabalah.

There are, however, a number of main views of evil that are

recurrent in the Qabalah and can be divided in the following manner:

1 a) Positive evil
  b) Negative evil
2 a) Necessary evil
  b) Unnecessary evil
3 a) A dualistic view
  b) A monistic view
4 a) Evil as a material principle
  b) Evil as a spiritual principle
5 a) Personal evil
  b) Impersonal evil

Often the views on evil are antagonistic. Evil is seen as the enemy, but there is also a complementary view in which good and evil, by necessity, must exist side by side. The different views can, of course, overlap.

1 a) Positive evil signifies an independent existence. Positive evil is evil in itself and, generally, absolute evil. An example of this view can be found in Mazdaism and the teachings of Zarathustra. There are two spiritual principles: Ahura Mazda, who stands for light and the good, but also Angra Mainyu, who is linked to darkness and evil. This view does imply a dualistic paradigm in which evil is in opposition to good. Sometimes, however, evil can be an independent principle, but still exist inside a uniting factor, as in Zervanism, in which Zervan includes both Angra Mainyu and Ahura Mazda. In the Qabalah, evil is viewed as an original aspect of God.

1 b) Negative evil implies evil without independent existence. Negative evil is simply absence of good. The World of Ideas or the divine level is good, true and beautiful, hence Platonism, Neo-Platonism and many forms of mysticism view

evil as the absence of good. The evil of the world does not exist because of any actual evil, but because of the absence of good, and due to the great distance to the divine. Evil is characterized by non-existence and absence. Negative evil is not absolute, but something relative in its relation to good. The thought of negative evil is often accompanied by a monistic world-view. Sometimes, however, this non-being is identified with evil, as in the case of Ahriman (Angra Mainyu), and we soon arrive at the limit of a dualistic paradigm.

2a) Necessary evil is based on the thought that good will only be able to arise if there is evil. This can be interpreted as a relativistic view in which good is only good in relation to the evilness of evil, but this is a rare view in mysticism. The good and righteous deeds, more frequently, achieve a value only when they encounter resistance from the evil and unrighteous. Man has both good and evil within, and a free will to choose one or the other. Only when we choose good can man and his world reach true legitimacy. The Qabalistic scholar Joseph Dan explains:

> Evil comes from God directly, and it fulfils a divine function. The extent of evil in every phase of Creation is decided by God, according to his divine plan, which is a perfectly good one—to produce righteousness. Evil is necessary to bring righteoussness forward, to test it in the most difficult circumstances, and to justify the existence of the world by it.

This thought is easily combined with a complementary view on good and evil and a monistic philosophy.

2b) Unnecessary evil is based on the thought that evil is worthless and without any function whatsoever. Man's task is to fight against evil at every cost and the powers of good assist in this struggle. Jeffrey Burton Russell writes in his book

> The evils in the world are so many, so great, and so piercingly immediate that they demand not mystical acceptance, but the will to take arms against them.

The idea of unnecessary evil does not have to correspond to a view of positive evil, but can be connected with a nihilistic view of evil in which it is absence of the good without any kind of meaning.

3a) THE DUALISTIC VIEW describes two separate forces of good and evil. Zoroastrianism and Mazdaism, the Iranian religions, have a dualistic worldview. This view is perhaps an easier solution to the theodicy problem. Jeffrey Burton Russell writes:

> Christianity has always found it difficult to reconcile the God's goodness with his omnipotence; Zoroastrianism preserves the absolute goodness of the God by sacrificing his omnipotence.

He continues:

> Dualism insists upon the existence of an absolute and radical evil. Not only does this in part respond to our perceptions of the world, but it for the first time leaves a figure clearly recognizable as diabolical.

Nevertheless, a dualistic view is occasionally combined with the thought of a complementary and necessary evil, but then it tends to pass into a monistic philosophy.

3b) THE MONISTIC VIEW describes good and evil as two sides of the same power, a view which questions the objective reality of good and evil and claims that they are two terms of

abstraction. Herekleitos previously expressed this thought:

> Good and evil are one [and] to God all things are fair and good and right, but men hold some things wrong and some right.

A monistic view is found among those Qabalists who view evil as part of the personality of God. For a monotheistic religion, such as Judaism, the principle of evil is placed within the only God. Jeffrey Burton Russell writes:

> Satan is the personification of the dark side of God, the element within Yahweh which obstructs the good. (...) Since Yahweh was the one God, he had to be, like the God of monism, an 'antinomy of inner opposites'. He was both light and darkness, both good and evil.

4a) Evil as a material principle. This thought has an affinity primarily with Gnosticism. It also has similarities with certain aspects of Platonism and neo-Platonism. The highest divine and spiritual level is made of purely positive qualities such as goodness, truth, beauty and justice. Matter is opposed to these qualities and is associated with evil, inertia and illusions. Sparks from the divine are imprisoned in matter, and when man is liberated from matter these sparks of divine light are set free, and good conquers evil. This view on evil is frequently associated with ascetic ideals and a negative view on the physical body. Within, for example, Iranian Manicheism, the powers of darkness were thought to have created man to capture light in matter. From a neo-Platonic view, evil as matter is a negative evil which is relative to the objective, positive qualities of Plato's World of Ideas.

4b) Evil as a spiritual principle. Within this view evil is something above and outside matter. The material world con-

tains qualities from both the domains of evil and the domains of good. Evil as a spiritual principle can exist within God, or as an independent evil force.

5a) Personal evil presupposes entities or powers that wish to commit evil acts. This does not suggest any abstract principle or impersonal law of nature, but rather powers with individual personalities. In some instances, these forces are believed to be at war with corresponding powers on the side of good, and occasionally evil acts as a helper for the highest power of good. Belief in a personal evil is frequent within the frames of religion and primitive magic. Qabalistic magic describes different demons who personify evil, but who can also be contacted for magical ends.

5b) Impersonal evil is rather an abstract principle that causes evil to be experienced. One generally comes across descriptions of impersonal evil in philosophy or mysticism. Evil may be man's actions in certain situations, or misdirected cosmic forces. There is no free will behind evil, but it acts as an impersonal law of nature or a catastrophe.

In addition to these five opposing couples, one could also consider a complementary evil, which implies evil that is viewed as a necessary destructive principle, just as important as the creating and life-giving power. According to this view, both good and evil must be in balance.

The Sephira Geburah and the Origin of Evil

The Tree of Life with its ten Sephiroth represents different qualities of God, or principles of the Universe, if one prefers a less religious parlance. Two of the qualities that most evidently influence human existence are God's mercy and his judging side. When Qabalists talk about God's mercy and his judging

side it corresponds to the astringent and the disintegrating forces of the universe, forces which constantly influence the lowest Sephira, Malkuth, and the world of man. On the Tree of Life, the Sephira Chesed corresponds to God's merciful side, while the Sephira Geburah (also called Din) corresponds to the severe and condemning side. Chesed rules over the forces that join, unite and link, while Geburah is the principle which breaks, draws limits and analyzes. Chesed and Geburah exercise a fundamental influence on existence. When these two principles are balanced they act harmoniously with the other Sephiroth. Chesed belongs to the right side of the Tree of Life and Geburah to the left. The left side is associated with the principles that create limits and laws and is called 'The Pillar of Severity'. The right side is associated with the principles that create unity and understanding and is called 'The Pillar of Mercy'. The Sephiroth of the left side are Binah, Geburah (Din) and Hod and the Sephiroth of the right side are Chokmah, Chesed and Netzach. The forces of the left side are mainly active during the process of Creation since it demands a separation from God's original unity. The Universe is created when the dividing destructive principle is active. This thought is important in Qabalah since it protects Qabalah from an otherwise immanent pantheism in which God exists within Creation. The fact that it is the destructive principle that is the cause behind the Universe can, at first, seem paradoxical, but it is the dividing force that enables manifoldness and individual existence. Without this force everything would melt together and unify. If we take man as an example, life begins with the splitting of a cell, which causes the creation of numerous other cells that enable the creation of new life. The dividing force is the tool that is necessary to create life from other life, but is also the very same force that cuts off the thread of life.

In the Sephira Binah, some of the original principles on the Pillar of Severity can be found, and here the root of the universe,

as well as the roots of the limiting, dividing and law-regulating forces can be found. On the other hand, it is only at Geburah that the disintegrating and judging forces are fully expressed, although harmonized by the uniting forces of Chesed.

Geburah is viewed as the root of evil by most Qabalists, and the actual definition of evil was often 'separation', i.e. the quality characteristic of Geburah. As Gershom Scholem explains in the chapter 'Sitra Ahra, Good and Evil in the Kabbalah' in the book *On the Mystical Shape of the Godhead:*

> We learn here that evil is nothing other than that which isolates and remove things from their unity. (...) What is common to all these Kabbalists is the perception of evil as an entity existing in isolation, and evil action as the separation of being from its proper place.

Geburah and Satan

As long as Geburah remains balanced by Chesed it is a force that guarantees order and justice, but if Geburah were to act on its own it would become a brutal and destructive force which would cause evil. The Qabalists view Geburah as an aspect of God and as one of his qualities. At a certain moment in the mythical primordial span of time, the Serpent lingers into the Garden of Eden and causes man to break the original unity by the eating of the fruits of knowledge. When the original unity breaks Geburah becomes an independent force which will dominate Malkuth and the world of man. What was potentially evil becomes actualized and turns into a radically evil force that plagues the world of man. According to many Qabalists, Satan is born through the sinful acts of man. One side of God becomes an independent, evil force through the disobedient side of mankind. Several Qabalists claim that the serpent is the

principle which causes division in existence and which enables Satan, or Samael, to become an individual, evil principle. The serpent corresponds to instincts considered sinful, but was also associated with the demon mother Lilith.

Samael, Satan's name in Jewish literature, originally an aspect of God in several interpretations, is also found in the 72 names of God, in the name Sa'ael. When the force of Geburah became independent, Maveth, also known as death, broke into existence, and also into the name of Sa'el, which thereafter became Samael, i.e. the angel of death. The faithful Jewish Qabalists believed that at the arrival of the Messiah death would be defeated, and they also believed that when man reached the original paradisiacal existence at some stage in the future Samael would be released from the principle of death and, once again, become one with God and regain the name Sa'el.

In certain Qabalists there is, however, a tendency to view Satan as an original, independent force who is active within the primordial unity of God. *Galya Raza*, the Qabalistic text, describes long conversations between Samael and God. In Jewish mysticism, Satan is the prosecutor who is the prerequisite for God's justice. In some texts it is Geburah, God's judging aspect, that is viewed as identical to the prosecutor angel, Satan.

Geburah and Creation

Geburah is the punishing and destructive principle. But, paradoxically, it is also the prerequisite of Creation. When God creates heaven and earth he divides what was previously fused. God separates the light from the darkness. Originally everything was united and completely undifferentiated, and from this primordial state the world was formed through separation, i.e. through the qualities of Geburah. The highest trinity does not

correspond to Creation in itself, but to its planning, and all is at this stage still united. Kether corresponds to God's will, Chokmah to his wisdom and Binah to his discernment. The seven Sephiroth below Binah represent Creation and the seven days during which it takes place. Binah is the Sephira which borders the seven Sephiroth below, and here we find the qualities which are prerequisites for the act of Creation. Binah is God's discriminative ability and the process of differentiation by which the Creation is prepared. It is Binah that releases the emanations in which the forces of Geburah are given space to operate.

The Destroyed Worlds

According to some Qabalists, there were certain worlds which were created previously to ours. Rabbi Isaac ha-Cohen, who lived during the middle of the 13th century, was one of the most significant advocates of this idea. These worlds were created solely from the principles of the left side which had their root in Binah, thus allowing the separating force of Geburah to operate unhindered. Since these worlds had been created by the disintegrating and destructive principle, they were also totally destructive. Hence, they imploded through their own evil and destructive nature. According to Isaac ha-Cohen, God created these worlds to enable the existence of righteous men. In a world consisting solely of good instincts *(yeser ha-tob)* no righteous man would be able to exist, since righteousness is measured in regard to resistance. Only in a world of injustice can a righteous man arise, since he would choose the good and righteous. The Angels who consist of only good principles are thus not righteous in the same manner that a man can be. God did not wish to condemn any worlds to non-existence before it had been established that it was impossible to find even two

righteous people in these worlds. It would be unrighteous towards those two who would never be able to exist and prove their righteousness. Here we can find the thought of a necessary evil which enables the existence of true goodness. Rabbi Eleazar of Worms introduces the thought that God initially created a world that was entirely evil in an attempt to find at least two good persons within it. If this could not occur the world would fall apart, since no world can exist without at least two good persons.

The problem was that not a single good person arose in these worlds of pure evil. According to *Tract Regarding the Lefi Emanations* by Rabbi Isaac ha-Cohen. God made three attempts. First a world arose from 'strange forms' and 'destructive appearances'. It was an evil and cruel world ruled by Qamtiel. This world was so evil that it was destroyed and returned to the original spring of Binah. A second attempt was made, and a new world emanated forth from even stranger forms and appearances. Its ruler was Belial and this world was even worse that its predecessor. It was destroyed like the first world. A third world emanated forth from even stranger and more destructive forms than the first and the second. Its ruler was Ittiel and this world was the worst of all three. The forces of this world desired to place themselves above the divine, and wished to chop down the Tree of Life itself. This world was also destroyed, and a decision was made not to create any more worlds resembling these.

Instead, God created our world that contains a mixture of good and evil, and as a result man contains both good instincts *(yeser ha-tob)* and evil instincts *(yeser ha-ra)*. This world means, however, that the righteousness decreases among the righteous since they are assisted by the good and the divine, and do not choose good against all odds. But, at the same time, the three entirely evil worlds revealed that no worlds might exist solely through the destructive worlds of Geburah. If a world is to be

able to exist the forces of Geburah must be balanced by Chesed, and this is the situation in the world of man, Malkuth.

The original, evil worlds fade away and return to their origin in Binah. Rabbi Isaac ha-Cohen compares this to how a wick in oil burns due to the oil, but how its fire can be put out in the same oil. But, everything does not return. Certain residues of the three original evil worlds continue to exist as remnants, or as hardened lava from an extinct volcano. These remnants are the evil of the world and are called Qliphoth.

The Kings of Edom

In the Qabalah the three destroyed, primordial worlds correspond to 974 generations which, according to tradition, were created by God but were annihilated after God discovered they were evil. Another recurrent theme which is common in the Qabalah is of the kings of Edom who are spoken of in Genesis 36. They were kings over the land of Edom before any Israelite king had conquered it, and the Qabalists associated these kings with the evil primordial worlds and their lords. According to the Qabalists, Edom was a kingdom, or a world, which consisted solely of the harsh forces of Geburah. The Zohar tells us that Edom means *'a kingdom of a severity which is not weakened by any pity'.* The ancient lords of Edom were eleven in number, and this number is associated with the principle of evil in the Bible. In Genesis 36:40–43 we can find their names: Timna, Alva, Jetet, Oholibama, Ela, Pinon, Kenas, Teman, Mibsar, Magdiel and Iram.

In the Qabalah these names correspond to the eleven demon rulers who govern the anti worlds of the evil side. A Qabalistic text on the most important demons reveals that both the lords and the kings of Edom are associated with certain demons:

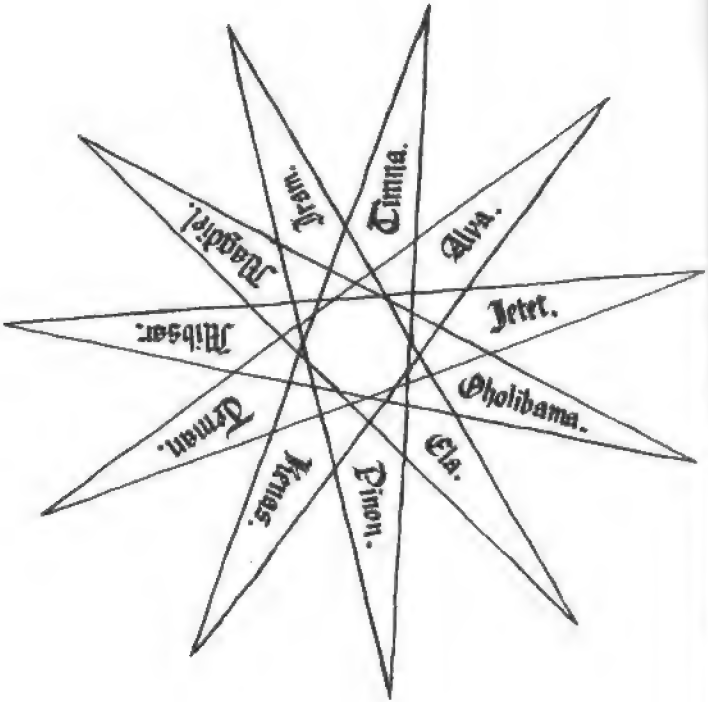
> The old Lilith is the wife of Samael; both were born in the same hour as an image of Adam and Eve, and they embraced each other. Ashmedai, the great king of demons, took for his wife the young Lilith, daughter to the king; his name is Qufsafuni, and the name of his wife is Mehetabel, daughter of Matred and her daughter Lilita.

The part regarding the wife Mehetabel, daughter to Matreb, is from Genesis 36–39 where the kings of Edom and their families are presented. Samael, i.e. Satan, is mentioned as the ruler of Edom. This is an interpretation which is not mentioned in the Bible, but which was part of certain Qabalistic speculations; around the conjectures regarding the kings of Edom certain demonological traditions were linked with the thought that they belonged to the emanations of the left side. Among certain Jews during the early Middle Ages the term 'Kings of Edom' was used to denote Christianity, which they believed had developed from the dark side.

Geburah and the Zimzum

The Qabalists believed chiefly that Creation was initiated by God turning outwards, and allowing it to emanate out from Him and down, in accordance with the emanation theories of the neo-Platonists. This theory was turned upside-down by the famous Qabalist Isaac Luria who lived and worked in the Galilean city of Safed during the 16th century.

According to Luria, instead of Creation beginning with God focusing his power towards one point, it began with God withdrawing himself away from an area. God, or Ain Soph, creates a void in its own limitlessness. Here God can create the world without, pantheistically, becoming one with it. Notwithstanding,



The kings of Edom placed on the 11-pointed star represent the Qliphoth and their eleven demonic rulers.

God creates the world by entering down into His self, becoming increasingly demarcated. The first act of God is to create demarcation and emptiness, i.e. a primordial darkness. In this void God can allow Creation to take place and light to break through. Through Creation, God ends up in what can be called a mystical exile within Himself. This process in which God limits His own limitlessness to enable Creation is called the Zimzum, which means 'concentration', but rather denotes 'withdrawal'.

Isaac Luria and his disciples drew daring conclusions about the Zimzum. The fact that God was able to isolate an area within Himself meant that the principle of Geburah was active. The force of judgement, expressed through Geburah, is characterized by limitation, and by determining everything in the appropriate way. Thus, it is Geburah which is active when God initiates the Zimzum process. If existence is to be possible outside God, He must draw a limit to define where He is not. Geburah draws this limit, and is the principle behind the existence of individual objects. Without Geburah everything would return and be swallowed by God's original unity. Geburah, which is the force behind evil, is simultaneously the principle that facilitates Creation and all individual existence outside God. Accordingly, Isaac Luria and his followers describe an existence in which evil exists as a prerequisite for being itself. Scholem explains in *On the Mystical Shape of the Godhead* Luria's view on the Zimzum, Geburah (also called Din) and Creation:

> A perfect world cannot be created, for it would then be identical to God Himself, who cannot duplicate Himself, but only restrict Himself.

He explains the almost Gnostic view of Creation:

> But the act of *tsimtsum* itself, in which God limits Himself, requires

> the establishment of the power of Din, which is a force of limitation and restriction. Thus, the root of evil ultimately lies in the very nature of Creation itself, in which the harmony of the Infinite cannot, by definition, persist; because of its nature as Creation—i.e., as other than Godhead—an element of imbalance, defectiveness, and darkness must enter into every restricted existence, however sublime it may be.

The Lurian Qabalah thus implies that the principle of evil is necessary if Creation is to be able to exist and not return to God's unity.

The Breaking of the Vessels

An important theme in the Lurian Qabalah is the description of 'the breaking of the vessels' *(Schevirath ha-kelim)*. After the Zimzum, Adam Kadmon is created, the perfect man who beams with divine light. From him the Sephirotic light radiates in complete unity. But, from the eyes a form of atomized light glows in which the Sephiroth does not constitute an organic unity, but different points or parts. The world is constructed by this light which Isaac Luria calls 'a world of punctuated lights' *(Olam ha-nekkudoth)*, but also 'the world of confusion' *(Olam ha-tohu)*. This constitutes the foundation of the actual Creation that is known to man, which from the beginning was directed towards the finite.

Various vessels are created to gather this punctuated light and to give its energy a form in the limited creation. The three vessels of the supernal triad of the Sephiroth gather the lights, but when the lights flow down to the six lower vessels the swiftness of the process causes these vessels to break. The lowest Sephirah is also damaged, but not as acutely. The pieces fall

down into the Abyss with 288 sparks of divine light. The pure and holy is thus mixed with the unpure and unholy, which results in the creation of demonic anti-worlds.

The breaking of the vessels is a necessary step in Creation, and although it is referred to as an 'accident' *(Schevira)*, it is inevitable. Scholem writes that just like the seed needs to crack to be able to grow and flourish, so the first vessels must break to enable the divine light from within them to reach its destined goal. The reason behind the breaking of the vessels is the existence of a sort of primordial cleansing process. In original space, the evil element was mixed with the good element. To purify the Sephiroth from evil the vessels broke, and evil was banished to become an independent identity in a demonic anti-world. Through the breaking of the vessels new cleansed vessels arise. The kingdom of evil is not initially created from the actual pieces of the broken vessels. It arises from the waste products that are cleansed via Creation through the breaking of the vessels. This can be compared to the birth process which also generates waste products. This entire process of the broken vessels is compared by Qabalists to the first three destructive worlds and the eleven evil kings of Edom who created evil, primordial worlds that were annihilated to facilitate a new, pure world.

The Qliphoth

The Breaking of the vessels was a catastrophe, Diotallevi said. What could be more unbearable than an aborted world? There must have been some defect in the cosmos from the beginning, and not even the most learned rabbis had been able to explain it completely. Perhaps at the moment God exhaled and was emptied, a few drops of oil lay in the first receptacle, a material residue, the reshimu, thus adulterating God's essence. Or perhaps the seashells—the qelippot, the beginnings of ruin—were slyly waiting in ambush somewhere.

Umberto Eco: *Foucault's Pendulum*

The waste products that are associated with evil create a demonic anti-structure to the Tree of Life and the ten Sephiroth. These waste products are called *Klipot, Kelippot* or *Qliphoth* (sing. *Klipa, Kelippa* or *Qlipha*), which mean 'skin', 'bark' or 'shells'. The Qliphoth constitute some sort of leftovers from creation. They are banished from the Tree of Life through certain cleansing processes, but are constantly tormenting man from their own demonic anti-world. Sometimes the Qliphoth appear in the shape of evil temptations, and occasionally as actual demons that man must protect himself against. The Qliphoth arise in connection with the primordial evil worlds and their destruction, but have in some interpretations an even more primeval existence than God.

The Qabalists generally view the judging side of God, Geburah, as the main factor behind the creation of the Qliphoth. This has been described in a manner that is reminiscent of the rebellion of Lucifer against God and his order. This confirms the impression that, from the beginning, Geburah already has an independent existence that corresponds to Satan, or Samael. Geburah breaks out of the Sephirotic unity and declares: 'I shall rule'. It is forced back into the Sephirotic balance, but certain parts of its force escape. These parts of Geburah turned against God and began their own emanations, which the Qabalists describe as a mockery against the divine worlds. Just as the worlds of the Sephiroth are ten in number, these emanations consist of ten dark anti-worlds. The primordial, demonic couple, Samael and Lilith, who represent the Qliphoth, rule them. The Qabalists refer to the Qliphotic worlds as bastards, and claim that they correspond to the act of Creation, but in the form of illegitimate sexuality.

The Qliphoth are called the excrements of Creation and are occasionally associated with the material world, and sometimes with something that is even lower and worse in the Qabalistic hierarchy. Certain Qabalistic scholars want to connect the Qliphoth with the Assiah or Asiah, the lowest level on the Tree of Life to which the Sephirah Malkuth belongs. But, at the same time, the ten Qliphotic anti-worlds correspond to the entire Sephirotic structure with all four planes. The ten Qliphotic worlds are populated by demons and evil beings. In *The Qabalah Unveiled*, by the 19th century Qabalist and Hermetic S. L. MacGregor Mathers, which contains a collection of Zohar texts originally published in Latin by Knorr von Rosenroth, Assiah and the evil worlds are described thus:

> The fourth is the Asiatic world, OVLM HO-SHIH, Olahm Ha-Asia, the world of action, called also the world of shells, OLVM HQLIPVTH,

> Olahm Ha-Qliphoth, which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits which are called 'the shells' by the Qabalah, QLIPHOTH, Qliphoth, material shells. The devils are also divided into ten classes, and have suitable habitations.

Around speculations on the Qliphoth and the ten anti-worlds a whole demonology was developed, both in Jewish and Christian Qabalah. Every Qlipha represents a negative aspect, or evil anti-pole, of each Sephirah and is populated by demons, instead of the angels that are associated with the ten Sephiroth. The ten Qliphotic worlds and their demonic rulers are generally believed to be the following:

Qlipha to Sephira	Demon Ruler	Anti-Pole
1. Nahemo	Nahema	Malkuth
2. Gamaliel	Lilith	Yesod
3. Samael	Adrammelek	Hod
4. Hareb-Serapel	Baal	Netzach
5. Tagaririm	Belphegor	Tiphareth
6. Galab	Asmodeus	Geburah
7. Gamchicoth	Ashtaroth	Chesed
8. Satariel	Lucifuge	Binah
9. Chaigidel	Beelzebub	Chokmah
10. Thamiel	Satan and Moloch	Kether

This table is based on correspondences from *The Kabbalah Unveiled*, and it reveals how the ten different spheres correspond to the four worlds in the Qabalah. The highest (or as one perhaps ought to call it, lowest) Qlipha, Thamiel, corresponds to the

highest archetypal world Atziluth, while Chaigidel and Satariel correspond to the world of creation, Briah. The six following worlds are associated with the world of formation, Yetzirah, and the lowest Qlipha. Nahemo, exclusively corresponds to the material level Assiah. The name of the Qliphoth and their rulers differ from one source to another and we will mainly use a different spelling to the one above in this book. *The Kabbalah Unveiled* presents an interesting explanation of the evil worlds and their beings:

> The demons are the grossest and the most deficient of all forms. Their ten degrees answer to the decad of the Sefiroth, but in an inverse ratio, as darkness and impurity increase with the descent of each degree. The first two are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life.

Samael is described as the ruler of all demons and is identified with Satan. Together with the scarlet woman, the queen of adultery and fornication, Isheth Zenunim, he is called CHIVA or *Chioa*, the beast. The beast, Samael, and the harlot constitute an evil trinity.

Demonology

The demons that rule the anti-worlds can be recognized from the Judeo-Christian demonology, and several of the names can be found in Biblical texts, folk tales and, above all, within the magical literature of both Judaism and Christianity. The magical literature that was ascribed to King Solomon is filled with

names of demons that also appear in the Qabalistic speculations regarding the Qliphoth. It is quite possible that even the name Qliphoth itself might have crept in as a name of a demon, the demon Klepoth in the *Grimorium Verum*. Among different Qabalists a varying predilection for entering into demonological descriptions of the evil side was evident or, as Scholem points out in *Encyclopedia Judaica:*

> The basic difference between the Zohar and the writings of the Gnostics in Castile was that the latter indulged in exaggerated personifications of the powers in this domain, resorting on occasions to earlier demonological beliefs and calling the potencies of 'the emanations of the left' by proper names, whereas the author of the Zohar generally kept to more impersonal categories.

These demons appear in the 'grimoires', or books of the black arts, that are often alleged to originate from some suitably ancient authority, from King Solomon to Agrippa. Among the oldest texts within the Solomonic demonology is the *Testament of Solomon*. Presumably the most famous are *The Key of Solomon* and *The Lesser Key of Solomon*, called *Lemegeton*, which contains a notorious demonic catalogue of 72 evil spirits. The number 72 corresponds to the secret name of God, Shemhamforash, and there have been speculations as to whether these demons do not in fact constitute the dark side of God. Several of the demons can be traced back to certain old gods and spirits from the Sumerian and Babylonian cultures. Classic studies of these demonological and black magical texts are *Ritual Magic* by E. M. Butler, *Secret Lore of Magic* by Idres Shah and *Book of Black Magic* by A. E. Waite.

Interesting information about the Qliphoth and its attributes can be gained from demonological texts. Eliphas Lévi translated a fragment allegedly from the *Keys of Solomon* from Hebrew.

This text describes the Qliphoth and their demon rulers as anti-poles to the divine Sephirotic qualities. and ten forces ruled by eleven demon kings are presented as the anti-poles of evil to the Sephiroth. This categorization that appears in the work of Lévi and Mathers is common in Hermetic Qabalah. The demons and the Qliphoth are explained in the text translated by Lévi:

1. As an anti-pole to the highest Sephirah, Kether, that represents unity, we can find Thamiel, which is the 'double headed' and the demon of revolt and anarchy. Two devil kings, Satan and Moloch, rule Thamiel, and they are engaged in an eternal war.

2. Chaigidel is the anti-pole to the Sephirah of wisdom. Chokmah. Chaigidel are the shells that correspond to material and illusory appearances. Beelzebub. called the lord of the flies since flies haunt rotting corpses, rules this sphere. Beelzebub is described as the guide of the demons, rather than their ruler. since evil spirits obey no one.

3. Satariel is the opposite of Binah, the Sephirah of understanding. Satariel is the one who keeps secret or hides something. The demons of Satariel are associated with absurditites. intellectual inertia and mysteries. Lucifuge rules here. and he is not to be mixed up with Lucifer. Lucifuge is the one who escapes the light, and Lucifer is the bringer of light.

4. The Sephirah of mercy, Binah. has Satariel as an anti-pole. The demons of Gamchicoth hinder and disturb souls. Their leader is Ashtaroth or Astarte, who in the text is called the unpure Venus of the Syrians with feminine breasts, but with the head of an ass or an ox.

5. Golab is the anti-pole of the Sephirah of justice. The demons of Golab are agitators and arsonists and are referred to as the spirits of wrath. The ruler is Asmodeus, who is also called Samael the Black.

6. The Sephirah of Beauty, Tiphareth, has the 'questioner'

Tagaririm as its anti-pole. Here Belphegor rules.

7. The Sephirah of Victory, Netzach, has the 'Ravens of Death', Hareb-Serapel, as its anti-pole, and Baal rules here.

8. The Sephirah of order, Hod, has as its anti-pole the 'deceiver' Samael, and here Adrammelech rules.

9. The Sephirah of foundation, Yesod, has 'the obscene' Gamaliel as its anti-pole and the demon of depravity, Lilith, rules here.

10. Nahema is the anti-pole of the lowest Sephirah. She is worshipped by the evil and cursed nations: the Amalekites, called 'the attackers', the Geburims called 'the violent', the Raphaim called 'the cowards', the Nephilim called 'the depraved' and the Anakims called 'the anarchists'. The four letters of the Tetragrammaton יהוה, and the fifth letter, Shin, that turns Tetragrammaton into Pentagrammaton will annihilate these five so-called nations. The Pentagrammaton is a common theme in the Christian Qabalah where Pentagrammaton corresponds to Jesus.

The text describes how the demons are leftovers from old gods and correspond to stupidity, madness and intoxication. The text has a few interesting quotations and definitions that are accurate in the Qabalistic paradigm, but that are more related to Eliphas Lévi's authorship than that of Solomon, here in the translation of MacGregor Mathers:

> Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers. Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth. The Devil is ever a God of refusal. (...) In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for phantoms are ever the companions of drunkenness and vertigo.

The table of demons and anti-forces to the ten Sephiroth that was presented above is common and appears in the works of several Qabalists, above all in Hermetic Qabalah from Eliphas Lévi onwards. But, Eliphas Lévi also has another enumeration of the demonic forces which is published in the polemic and richly illustrated *Les Mystères de la Kabbale* (The Mysteries of the Qabalah). A number of demigods constitute perverted forms of the Sephirotic qualities.

1. Instead of the crown of the Sephiroth, Kether, here Lucifer rules with the inverted pentagram *Remfam* that corresponds to despotism.

2. Instead of the wisdom of Chokmah, here rules blind faith and dog-like fanaticism. This is represented by a demigod called Nibbas that Lévi equates with the Egyptian god Anubis and the demons Samaxia and Belial. Clerical science and black magic are associated with this sphere (undoubtedly an interesting analogy).

3. Instead of the active intelligence of Binah, unlimited stupidity rules here. The demigod Tharac that Lévi equals with Shiva and the demon Astaroth are associated with this sphere.

4. Instead of divine grace, here rules obscure and carnal love, and here is also the demigod Azima who corresponds to Belphegor and the demonic goat of Mendez.

5. Instead of the justice of Geburah, here rules inflexible rigidity and determinism. The demigod Marcolis who is equated with Moloch.

6. Instead of Tiphareth and beauty, here the beast triumphs and the demigod is the horse Anamelech who is analogous to Pegasus.

7. Instead of the victory of Netzach, here belong foolish pride and the demigod Nergal, a serpent with the head of a

cock. He is associated with Mars (interesting since Netzach corresponds to Venus) and Abraxas.

8. Instead of the order of Hod, here rule lethal motherliness and the demigod Succoth Benoth.

9. Instead of Yesod and the heavenly wedding, here rule Nisroch and the impure phallus.

10. Instead of Malkuth and the religious world, here rule the world of pride and the peacock Adramelek.

Kelippath Nogah

There is a sphere in which good and evil are mixed, since sparks of the divine fell down into the Abyss and the divine was mixed with the Qliphoth. This sphere is called *Kelippath Nogah,* 'the brilliant shell', and is the source of man's lower soul, according to the Lurian Qabalah. Within the soul of man there is a constant conflict between these sides. Since good is mixed with evil, man has the possibility to choose either side. Gershom Scholem describes this world in *On the Mystical Shape of the Godhead:*

> This world of *kelippath nogah* is actually a Luciferian world, belonging to the domain of shells and hence of evil, but is penetrated by a brilliance from the world of the *Sefiroth* that shines within it, so that the realms of good and evil appear uncannily blended.

A recurrent theme among the Qabalists is divine light mixed with evil, which thus gives life to it.

In the Qabalah, the spirit of God is called the *Shekinah* and is subject to countless Qabalistic speculations. The Shekinah is not God, but rather a hypostasis or personification of God's presence in the created world; something that can be identified with the shining luminosity from the divine which beams like an aura around all that is created. The Shekinah lives in a form of exile parted from God. Qabalists interpreted the Shekinah as a feminine principle. The re-uniting between God and the Shekinah could be interpreted in erotic terms. The Shekinah was called God's Bride, his daughter or queen. She exists in a unity with God, but is at the same time in exile, caught between Creation and the material world. Among the Qabalists, a higher and a lower Shekinah are mentioned. The higher Shekinah corresponds to Binah, while the lower is associated with the lowest Sephirah, Malkuth. The Qabalists are, above all, interested in the Shekinah that exists in the material world, and thus constitutes Malkuth. If Malkuth were separated from the rest of the Tree of Life through the forces of division the result would be a world flooded with evil. The Shekinah, the divine bride, can in the very same manner become dark and destructive if she is isolated from the rest of the higher worlds; she would become one with her dark anti-pole Lilith. In certain texts it is even described how the Shekinah is, in fact, the mother of Lilith and Naamah, the two foremost female demons.

When united with God the Shekinah is bright and mild, but separated from God she is dark and dangerous; she can both bless and help, but she can also punish and destroy.

Although the Shekinah is occasionally identified with Lilith, they are more frequently each other's opposites. Lilith holds the Shekinah captured in the dark regions and the Shekinah wishes to escape, something that she can do through the deeds

of the righteous. The separation of God and the Shekinah was caused by the sins of mankind. Through the Fall, the worlds were separated from their original unity, and the shells of the Qliphoth keep them separated. Both the worlds of man and God are draped by the Qliphoth so that they are parted from each direction. These Qliphotic layers act as both a barrier between God and man, but also protect man who might otherwise be burned by the enormous light of God. And, some Qliphotic shells also protect the divine from the impurity and evil of the even worse Qliphoth. In the article *Kabbalistic Rituals of Sabbath Preparation*, which is part of the book *Essential Papers on Kabbalah*, the Qabalistic scholar Elliot K. Ginsburg writes:

> In several accounts, those *qelippot* nearest *Shekhinah* are understood to protect Her from the harsher aspects of undiluted Evil, the more external qelippot. But if masking may serve a beneficial function, more frequently it is seen as a tragic distancing, the erection of a thick barrier between man and God. Thus, the *qelippot* that protect *Shekhinah* also conceal Her: their function is dual, ambivalent.

There exist several views on the Qliphoth in the Qabalah:

1. They are sometimes viewed in neo-Platonic terms as the last link on the chain of emanations: they are not positively evil, but simply what is furthest away from the absolute good of God.

2. Another view sees them as shells or veils that are levels between the highest and the lowest. In this instance, they are not necessarily outright evil, since they are protecting the worlds from each other, even if they are also barriers between God and man.

3. The Qliphoth are also viewed as waste products from earlier evil worlds. They are compared to the dross or the sedi-

ment of a good wine.

4. The Qliphoth have their roots in primordial dark worlds that are as old as God himself, if not older.

The Sitra Ahra

When the emanations from the left break loose from the harmonic unity of the Tree of Life, they fall into the Abyss and constitute an anti-world to the creation of God. The left side becomes an independent world in opposition to the Tree of Life and the right side, an antagonistic polarization between the good side and the evil, arises from the original unity. The Tree of Life – the creation of God – is called *Sitra de-Kedusha*, 'the holy side'. The world of evil is simply called 'The Other Side', *Sitra Ahra*. Gerschom Scholem writes:

> The Other Side is the fire of divine severity, externalized and made independent, where it becomes an entire hierarchical system, a counter-world ruled by Satan.

The Sitra Ahra continously attempts to break into The Holy Side and into the world of man to win over as many as possible to the dark side. The Sitra Ahra is also called the sinister left side, *Sitra de-Smola*, and is referred to as the female side. The demon woman, Lilith, is viewed as a female personification of the Sitra Ahra. The Other Side is characterized as being a complete exception from the norm of The Holy Side. In Jewish mysticism, the Holy Side is associated with the masculine and the evil side with the feminine. The Holy Side, *Sitra de-Kedusha*, represents the Torah and the Mosaic Laws, while The Other Side

represents lawlessness and sin. Sitra de-Kedusha is the Jewish people, while the Sitra Ahra is other people. While Jahve is the god of The Holy Side, a foreign god, *Deus Alienus*, is god of The Other Side. Satan is called 'the other god' and he rules the other side. The Other Side is a kingdom of manifoldness *(Reshut ha-Rabbim)* in opposition to The Holy Side that is a kingdom of unity *(Reshut ha-Yahid)*.

The Primordiality of Evil

A common theme in mythology is that the forces of chaos precede the good forces of organization. Tiamat and the old gods precede Marduk and the younger gods in Babylonian mythology, and in Nordic mythology the giants appear before the Æsir. We can also find this theme in the Qabalistic speculations. In an article in the above mentioned *Essential Papers on Kabbalah*, the scholar Rachel Elliot writes about the Qabalistic text, *Galya Raza:*

> The ontological status of evil in the world, both in the celestial and terrestrial aspects, may be compared to the status of the firstborn, preferred for its essential priority. Evil precedes good just as darkness precedes light and absence precedes existence.

The kings of Edom precede the kings of Israel, and Cain is born before Abel. The darkness and the Sitra Ahra is, in certain interpretations, something primeval. Rachel Elliot writes:

> The general origin of existences, then, was within darkness, in the *Sitra Ahra*, which ruled alone before the Creation.

In the Qabalistic document, Bahir, the meaning of the words

Tohu and *Bohu* that appear in Genesis 1:2 are explored: *'And the earth was without form, and void.'* Tohu is the word for 'desolate', but can also be translated as 'chaos' and Bohu is the word for 'empty', but can also be translated as 'desolateness'. The Tohu preceeds the Bohu and corresponds to the first vessel in Creation that broke and gave rise to the kingdom of evil. Bohu is the second creation.

The Sitra Ahra as Hell

In many respects, the Sitra Ahra corresponds to Hell. The Qabalists identify the Sitra Ahra with Gehenna. Sitra Ahra is a kingdom that arose from God's wrathful and punishing side, Geburah. The Fall of Man, or some original catastrophe, enabled this side to become a separate world of its own. Sometimes the sinfulness of man is considered to be the reason behind the existence of the Sitra Ahra, and even if the Sitra Ahra exists independently in relation to man, it is the sins of man that keep the Sitra Ahra in existence. The sins and crimes of mankind give nourishment to the punitive fire. But, this is not, however, merely a place that punishes transgressions; the Sitra Ahra is also a world that tempts man to sin and commit crimes against the laws of God. Satan is the tester and the tempter, and if man falls prey to his temptations the threat of the horrors of Sitra Ahra arise. In Jewish mysticism, the Qabalah and the Sitra Ahra are also interpreted in historical terms. The Sitra Ahra represents the countries that surround the Jewish people and the countries in which they, as a punishment from God, are in exile. A text from the middle of the 16th century, the *Galya Raza*, introduces a historical and dualistic perspective on the Sitra Ahra and its role for the Jewish people. As Rachel Elliot writes in the article *The Doctrine of Transmigration in Galya Raza:*

The dualistic conception that had crystallised in the Zohar became a central idea in *Galya Raza*, around which the author's historiosophical interpretations were built. However, unlike the Zohar, the crucial struggle does not take place in the world of the Sefirot, but rather on the stage of history. The struggle is between the Jewish people, who are called upon to separate good from evil, and the Sitra Ahra, which strives with all its might to return matters to their original state and to develop sanctity within impurity.

The Sitra Ahra acts as a punitive principle in a process of reincarnation in which the dark forces seek to tempt the righteous into sin. If they would fall into sin, Samael would punish them by letting them reincarnate as animals. They are in his power, and at the end of the process they will be slaughtered and Samael will eat their flesh. The Sitra Ahra acts as a purifying purgatory that can cause people to reincarnate up to a thousand times before they have reached complete purity. The truly evil only get three chances. If, after a third incarnation, they have not bettered themselves, they will turn into dust forever, after having been handed a harsh sentence.

Sparks in the Sitra Ahra

In certain instances, the Sitra Ahra is described as a world without any trace of goodness, but another widespread thought is that sparks of life and holiness are hidden inside it. These sparks are called *Nitsotsoth*. The Qliphoth can act as the shell of matter that hides the divine within, and the further away man is from God the stronger these shells are. According to Isaac Luria, 288 sparks fell into the Abyss where they remain imprisoned. We can find several views regarding the sparks in the Abyss. Often the Qabalists imagine that these are residues of the holy that

emanate from the lowest Sephirah, Malkuth, proceeding further down into the darkness of the Abyss. Occasionally, the sparks are viewed as the indirect result of the acts of mankind. Man causes sparks of life to fall into the Abyss by allowing the evil instincts to take over and directing his will toward evil. This is how the Abyss gains life. Without the evil acts of man the Sitra Ahra would be an empty and dead sphere, but sinful choices vitalize the potential evil. Without man, the Sitra Ahra is mainly a negation of good, but man can bring life to the Sitra Ahra and actualize its evil, or as the Qabalistic scholar Arthur Green explains:

> *Sitra Ahra* is allowed by God to exist, but is given no share in divine power. As it was cut off from the sefirotic world, it lost access to the life that flows from *Eyn Sof*, the vital force that allows existence. It therefore exists only as dead matter, and would have no power at all were not man to arouse it by his evil deeds. Thoughts and acts of sin give strength to the forces of evil, just as we shall see that good thoughts and deeds energize the world of the Sefirot.

The Shekinah has been likened to a divine spark that is imprisoned in matter and in the Sitra Ahra. The Messiah will enter into the world of the Qliphoth to bring back the divine sparks, thus annihilating the evil in the world. This idea had an important role, particularly among Shabbatai Zwi and his followers. The Qabalists did not agree regarding what would actually take place when the sparks were liberated from the domains of darkness. Some believed that the Sitra Ahra would perish when the sparks were no longer there, since it is the sparks that bring life to its evil. Others claimed that the sparks were what was good in evil, and would eventually enable evil to reach salvation and be reunited with God and his order. The thought that Samael would become the divine Sa'el is an example of this belief.

Adam, the first man, was created after the original catastrophe in which the sparks fell into the Abyss, and he was assigned to recreate order in God's Creation. Adam received all positive qualities of the original man, Adam Kadmon. Adam's soul was created in perfect balance with all parts of the Tree of Life. He was constructed from 613 parts corresponding to the 613 commandments of the Torah. According to the Qabalists, following the laws of the Torah could restore God's original order. Adam was the new link between God and His Creation and was supposed to end the separation that had arisen. Through the returning of the sparks, the Qliphotic elements would once and for all be cleansed from God's Creation. Instead of fulfilling this mission, Adam is seduced by evil and the catastrophe is repeated and made worse. The lowest world Assiah, that earlier stood on its own foundation, slips down towards the Qliphotic spheres. Where once Adam Kadmon stood, instead of the perfect man, now arises an evil and altogether worthless Creation that the Qabalists call Adam Beliyy'al. The body of Adam is now entirely material with all of the limitations of the material plane. The souls that existed within Adam descend deep into the Qliphotic spheres. These fallen souls from Adam are, according to Lurian Qabalah, the Jewish people in exile in the foreign domains of darkness. Adam deepened and repeated the original disaster, and now only a future Messiah can bring back the order, according to the Qabalists.

The Black Light

One of the more singular Qabalistic ideas *a propos* evil and the Sitra Ahra can be found in the heretic circle around Shabbatai

Zwi and Nathan of Gaza, who was responsible for a systematization of his ideas. The ordinary Qabalistic conception is based on an original monism in which the only god, or the limitless Ain Soph, creates the world that, in an ideal state, reflects his attributes and qualities. Evil arises when parts of Creation break with God's original unity. It is often one of the qualities on the Tree of Life (generally Geburah) that becomes too independent and breaks free. Evil thus exists as a potentiality within God that is actualized through an accident or sin. According to Nathan of Gaza, the root of evil is on an even more primordial level. The 'limitless light' itself, Ain Soph, consists of two sides. One light wants Creation, while another black light wants to remain within itself.

The creating side of Ain Soph is called 'the thoughtful light', or *she-yesh bo mahshavah*, and belongs to 'the right side'. The other side of Ain Soph wished to remain within itself and opposed the plan of creating the world. This form of Ain Soph is called 'the thoughtless light', or *she-ein bo mahshavah*, and belongs to the left side. The light of the right side separated from the left light and opened a void in itself in which creation took place. The thoughtless light that wanted to remain in the original state of Ain Soph was forced to create anti-forces to creation. Gershom Scholem writes about this in *Encyclopedia Judaica:*

> In the dialectics of creation, it therefore became a positively hostile and destructive power. What is called the power of evil, the *kelippah*, is in the last resort rooted in this noncreative light in God himself. The duality of form and matter takes on a new aspect; both are grounded in *Ein-Sof*. The thoughtless light is not evil in itself, but takes on this aspect because it is opposed to the existence of anything but *Ein-Sof* and therefore is set on destroying the structures produced by the thoughtful light.

Paradoxically, the thoughtless light is forced to create independent structures and worlds that oppose Creation. Scholem writes further:

> In fact, the thoughtless lights, too, build structures of their own—the demonic worlds of the kelippot whose sole intent is to destroy what the thoughtful light has wrought. These forces are called the 'serpents dwelling in the great Abyss'. The satanic powers, called in the Zohar *sitra ahra* ('the other side'), are none other than the other side of *Ein-Sof* itself insofar as, by its very resistance, it became involved in the process of creation itself.

The Outer Tree

The anti-worlds of evil constitute a tree similar to the Tree of Life, a tree which is constructed from the emanations of the left side and is sometimes called the Tree of Death. The Tree of Life is the ideal of creation and acts as a hub in existence and is in the center of God's Creation. The dark forces exist on the other side, outside God's Creation. Thus this tree is also referred to as *ha-ilan ha-hizon*, 'the outer tree'.

The Tree of Knowledge

The Bible describes how evil arises after the first human couple's consumption of the forbidden fruits of knowledge. In Genesis 2:9 the Tree in the Garden of Eden is described:

> And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Further ahead in Genesis 2:16–17, God commands Adam not to touch the Tree of Knowledge:

> And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Then God creates woman and they wander around in the Garden of Eden, naked and blissful, but the serpent appears and entices the woman into eating the fruits of knowledge. The serpent explains that their eyes shall be opened so that they can be like gods and understand what good and evil is. The woman finds this tree lovely since it grants understanding and she eats its fruits. Also, Adam eats of the fruits and suddenly they become aware of the fact that they are naked. The human

couple are banished from the Garden of Eden and man's hard life of work, toil and children commences.

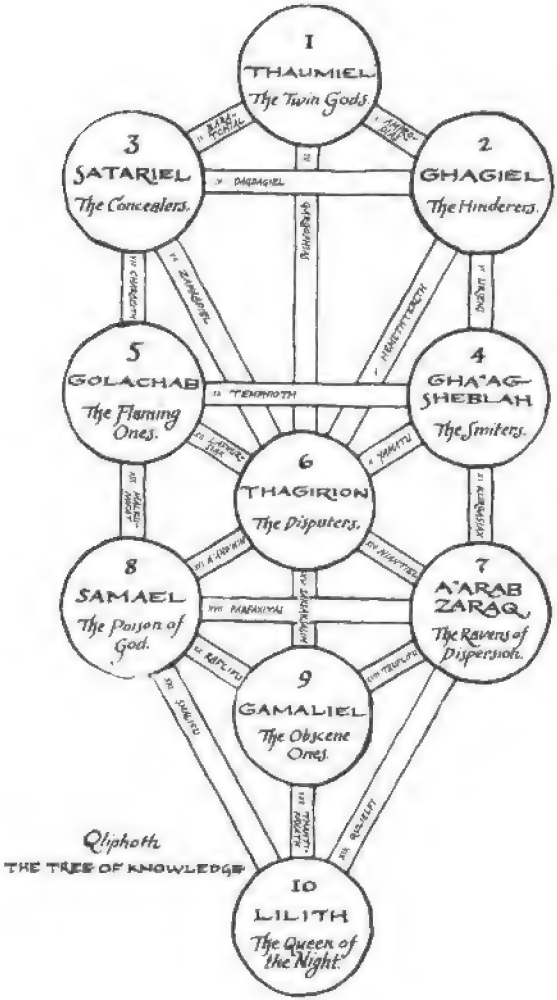
The Qabalists were, not surprisingly, fascinated by this story so filled with symbols that seem to describe a fundamental process in the history of mankind. They believed that the answers to the great questions about good and evil, life and death could be found in the myth about the two trees. The Qabalists who claimed that words symbolize underlying realities logically concluded that the trees should be interpreted metaphorically. In the early Spanish Qabalistic text *Sod Ets ha Da'ath* ("The Secrets of the Tree of Knowledge") it is explained that the Tree of Life and the Tree of Death both grew from the same root. The Qabalists noticed that Genesis mentions that the Tree of Life is in the center of the Garden of Eden, but that the location of the Tree of Knowledge is more uncertain. Nevertheless, in Genesis 3:3 we can read:

> But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

The Tree of Knowledge also seems to be located in the center of the Garden of Eden. The Qabalists believed that the trees must have sprung from the same unity. The *Sod Ets ha-Da'ath* explains:

> You already know that the Tree of Life and the Tree of Knowledge are the same tree below, but two different trees above: The Tree of Knowledge is from the northern side, but the Tree of Life from the Eastern side, from where the light emanates into the whole world, and Satan's power is there.

The text further describes that the Tree of Life is characterized


1
THAUMIEL
The Twin Gods
2
GHAGIEL
The Hinderers.
3
SATARIEL
The Concealers.
4
GHA'AGSHEBLAH
The Smiters.
5
GOLACHAB
The Flaming Ones.
6
THAGIRION
The Disputers.
7
A'ARAB ZARAQ
The Ravers of Dispersion.
8
SAMAEL
The Poison of God.
9
GAMALIEL
The Obscene Ones.
10
LILITH
The Queen of the Night.
Qliphoth
THE TREE OF KNOWLEDGE

by the good instinct and the qualities of peace and harmony. For as long as the two trees are not separated the Tree of Knowledge and the potential evil in the north is harmless, but when Adam separates the fruit from the Tree of Knowledge the unity of the trees is broken and Satan breaks free and is now capable of action. The potential evil that was balanced by the Tree of Life is actualized and becomes a force that is active in the world, with the result that Satan attacks, tests and tempts the Israelites. In the Qabalah this is referred to as 'cutting down the plants' *(Kitsuts ba-neti'oth)*, and it is the evil path on which the parts are separated from the unity. The *Sod Ets ha-Da'ath* explains that the evil instinct takes over when Adam has separated the fruits of knowledge from the tree. The lower sides of man are separated from the higher and Adam becomes Satan, the evil instinct and the angel of death.

A common interpretation among the Qabalists is that the separation between the Tree of Knowledge and the Tree of Life results in a knowledge detached from life as God created it. This distinction contributes to a non-authentic and false system of existence. In early Qabalism, the Tree of Life was associated with the ninth Sephirah, Yesod. The Tree of Life corresponded to the last Sephirah, Malkuth, in which both the joining side of Chesed and the disintegrating force of Geburah are active. The ten Sephiroth should be in a balanced unity. The Sephiroth are called 'The Plants', and the cutting down of the plants is an expression of how the different Sephiroth are separated from each other. The balanced unity is broken and this leads to the separation of knowledge from life. The punishing forces of Geburah are released without control in the lowest Sephirah, Malkuth.

The ten Sephiroth, when in a balanced unity, are part of 'The Holy Side' *(Sitra de-Kedusha)*, but when man separates the fruits of knowledge from the Tree, parts are separated from the whole and these separated parts end up on 'The Other Side'

(Sitra Ahra), which is the evil side. The holy side is the world of unity, while the evil side is the world of manifoldness. In *Tiqqunei Zohar* it is explained that

> the one who moves an object from its place, removing it from its domain, is viewed as one who draws up the Tree of Life by its roots and places it in the strange world (...) the world of manifoldness (...) Shabbetai's world (the gloomy Sitra Ahra).

After the first human couple eats from the Tree of Knowledge, mankind is exiled from Paradise. The Tree of Knowledge dominates man's existence. Existence under the influence of the Tree of Knowledge is characterized by disruption, manifoldness and duality between good and evil. The Zohar states that the two trees represent two different possibilities in which man can live. The Tree of Life represents a utopian and paradisiacal existence beyond all limitations and borders. The Tree of Knowledge represents distinction and separation, the necessity of laws and the decrees of tradition. The Tree of Knowledge rules man's present situation and only by following and fulfilling the rules and laws that are associated with this tree can man reconnect with the Tree of Life.

Two Trees and Two Versions of the Torah

The two trees represent two different forms of the Torah. The common Torah, followed by the Jews, belongs to the Tree of Knowledge and corresponds to laws, limitations and the decrees of tradition. The Tree of Life corresponds to a utopian Torah, unknown to man, and pulsating with the limitless energy of life. This new Torah from the Tree of Life will replace the old Torah during the Messianic age and, to the Qabalists, these

two types of Torah represented the two pairs of stone tablets that Moses received from God on Mount Sinai. When Moses arrives with the first pair of stone tablets he discovers that the Israelites have directed their worship towards the pagan gold calf. This corresponds to a fall from grace and Moses drops the stone tablets of the first Torah and they fall to pieces. These first stone tablets constituted a Torah of freedom. Moses returns to the mountain and receives a new pair of stone tablets that, to the Qabalists, represented the other Torah that is characterized by the Tree of Knowledge. This is the Torah of laws, which the sinful Israelites had deserved. The Qabalists took no notice of the fact that the new tablets would contain the same words as the previous, or as Gershom Scholem points out in the book *The Messianic Idea in Judaism:*

> The parallel between the trees in the primeval history of man and the tablets in the story of the revelation was simply too seductive for the radicals of mysticism.

The existence of two Torahs was a tempting thought to Qabalists like Nathan of Gaza and Cardozo. They believed that there was also an outer Torah that was veiled in the Mosaic laws and rules. The veiled state of the Torah corresponds to the need of the first human couple to dress in clothes after the Fall. The return to the original Torah, associated with the Tree of Life, means a return to the naked state in the Garden of Eden. The veils of the Torah, of laws, tradition and clothes, are all expressions of how parts are separated from the whole. When the original unity is reached man will return to the naked state in which he is no longer separated from Creation. In these thoughts we can find the seed of Qabalistic antinomism. The true inner Torah beyond the veils represented the original perfected state. What is true in the outer Torah could be false and without meaning

in the inner version. At the arrival of the Messianic state the laws are turned upside down or are, at least, abolished. Gershom Scholem writes:

> Everyone who wants to serve God as he does now (i.e., by the traditional way of life) will in those days (of the Messiah) be called a desecrator of the Sabbath and a destroyer of the plantings (i.e., a downright heretic).

The true inner Torah has a completely different significance to the outer and veiled Torah. The Sabbath will have an altogether different meaning when the Tree of Life, instead of the Tree of Knowledge, rules the lives of men. A daring interpretation of these ideas might lead to a radical antinomianism with followers of the religion going against the rules and decrees of tradition. The utopian inner Torah would, in that case, go against Judaism and the historic Torah. Scholem describes the Torahs of the two trees:

> An unveiled Torah would be the Torah of the Tree of Life. But the Torah of the Tree of Knowledge is a veiled Torah, and its garments are identical with the tradition, with the Judaism of the commandments and the Halakhah, with Judaism as it is known by history.

All veils will be removed when the Messiah returns and a common thought is that the Jews should keep the ordinary Torah until the Messiah arrives and initiates the new Torah. In the heretical interpretations of Nathan of Caza, the Messiah was above the laws of the outer Torah. The Messiah is not bound to the Tree of Knowledge and is completely connected to the Tree of Life. The Messiah is beyond good and evil and, from a common perspective, His behaviour and His acts would be perceived as scandalous and objectionable. Since the Messiah

follows a different Torah, his actions must be judged by other criteria than that used to judge the acts of common people. To heretical groups, this thought of the two Torahs could instigate sexual promiscuity in opposition to the restrictions of the traditional Torah regarding sexuality.

To follow the Torah of the Tree of Life, man can reach a utopian existence. Scholem continues:

> No one has yet read the Torah of the Tree of Life which were inscribed on the first tablets. Israel was entrusted only with that second set of tablets, and they render the Torah as it is read under the dominion of the Tree of Knowledge and Differentiation, which is also called the Tree of Death. But with the redemption, the first tablets will again be raised up; they will be a Torah in which the restoration of the state of Paradise is associated with a utopia that as yet has never been, that as yet has never been capable of realization.

To most Qabalists, the thought of another utopian Torah seems to have ended on an ideal level. Only a small number of heretics interpreted this as a legitimization for antinomiasm.

The Serpent in the Garden of Eden: The Infringement of Evil

As has been shown, the Qabalists viewed evil as a force of separation and isolation. Evil generates division in the original unity and order. Besides the theme in which evil is viewed as a force of division, we can also find a conception of evil as a force that unites that which should have remained separate. Once again, we find ourselves in the Garden of Eden when this catastrophe of opposite nature transpires. In the *Sod ha-Nahash u-Mishpato*

('The Serpents Mystery and its Punishment') by Joseph Gikatilla, it is recounted that the serpent originally was an important part of Creation. The serpent acted as the spirit of nature and the life-giving force of God. It was simultaneously the potentially evil side of God demarcating the limits of Paradise. The serpent acts as the boundary and border of Paradise, i.e. the same dividing function as in Geburah. The serpent is continously outside the boundary, like Ouroboros lingering around Paradise biting its own tail. Gikatilla writes:

> And know that from the beginning of his creation, the serpent served an important and necessary purpose for the harmony of Creation, so long as he remained in his place. (...) Originally, this serpent stood outside the walls of the sacred precincts. (...) He did not have the right to go inside, but his place and law was to see to the work of growth and procreation from the outside, and that is the secret of the Tree of Knowledge of Good and Evil. Therefore, God warned Adam not to touch the Tree of Knowledge—as long as good and evil were both connected in the tree, for one was inside and the other was outside.

When the Serpent strays into Paradise and leaves its lawful place, evil arises.

Evil Comes from the North

While south and, in particular, east are associated with good, north is associated with evil. The Bahir interprets a text from Jeremiah in which evil is associated with the north and weaves this together with the thought that evil is an attribute of God.

> What is (this attribute)? It is the Satan. This teaches us that the Blessed Holy One has an attribute whose name is Evil. It is to the north of the Blessed Holy One, as it is written (Jeremiah 1:14), 'From the north will Evil come forth, upon all the inhabitants of the earth.' Any evil that comes to 'all the inhabitants of the earth' comes from the north.

According to the Bahir the north is open and the interpretation of this is that evil opens up the possibility for man to choose either evil or good. Evil is associated with the north and the left. In the Bahir it is written that evil is in the north or the west.

The View on Evil in the Qabalah

What then is the view on evil in the Qabalah? Let us initially return to those different views on evil that I suggested at the outset and compare them with the views on evil by the Qabalists.

Positive evil: It seems as if the Qabalists at least partly agree that evil does exist, if exclusively as a potential in God. Only through the sins of man is this evil actualized. A majority of the Qabalists view evil as a quality of God, but a quality that is not *de facto* evil when in harmony with his other aspects. Evil is the limiting or punitive aspect of God expressed in the Sephirah Geburah or Din. The question is whether it is evil as long as it exists within God's unity. At any rate, this is a quality that exists and can be categorized as positive evil. Furthermore, evil is sometimes interpreted as an independent entity: Satan or Samael, which corresponds to Geburah and only becomes truly evil when breaking free from God's order. From mankind's point of view it is, however, uncertain what the difference is when Satan is raging with God's permission, or when he goes about alone. The Qabalists answer to this is that God punishes sin, and thus guarantees the original order of Creation. The speculations about the thoughtless light of the Ain Soph radicalize evil. It is a force just as strong as the Creator, but which opposes Creation. This force is not inherently evil, but merely wishes to remain within itself. From the perspective of Creation, this force appears as the absolute evil that creates the evil anti-worlds on "The

Other Side' (the *Sitra Ahra*).

Negative evil: The lore of emanations would make it feasible to view tendencies of evil as existing negatively. Evil is occasionally explained as the last link in the chain of Creation and the root of evil is traced to the last Sephirah, Malkuth. Man gives life to this evil by neglecting the positive good in God above and by turning away from God to live in sin instead. Notwithstanding, the Qabalists seem to have a hard time avoiding attributing names and qualities to evil.

Necessary evil: The thought of necessary evil appears to characterize Qabalistic speculations. The punitive side of God is a necessary evil that rectifies Creation. When this aspect becomes too powerful and independent, it works as a form of Hell that punishes the sinful; this side also gains independence through the sins and unrighteous acts of man. In the theories of the destroyed worlds by Rabbi Isaac ha-Cohen, we can read that evil and iniquity are required if man is to be able to choose the good and righteous of his own will.

Unnecessary evil: Generally, evil always has some sort of function in the Qabalah, implying that the Qabalists viewed evil as, if nothing more, a meaningless waste product, as the excrements of Creation, rejected at the birth of the world.

The dualistic view: The most common thought in the Qabalah is that evil originally existed as a potential within God's unity but, for different reasons, it broke loose and became an independent principle. In this manner, a monistic view is united with a dualistic view. But in some instances, evil originally has an independent existence, like Satan or Samael, except that it works according to God's will. The polarity between Chesed and Geburah and between the *Sitra de-Kedusha* and the *Sitra Ahra* suggests a strong dualistic view in the Qabalah. Rabbi Isaac ha-Cohen is one of the Qabalists who preaches a dualistic worldview. He focuses on opposing couples such as Lilith and

Samael being a dark version of Adam and Eve. The Qabalistic Scholar Joseph Dan writes:

> Rabbi Isaac's concept of two systems of divine emanations, similar in many details, but one of good and one of evil, was not an idea standing alone, but an integral part of a mythological worldview which felt that all existence was governed by an antagonism between pairs of similar structure and conflicting content.

The thought expounded by Shabbatai Zwi and Nathan of Gaza stating that a double nature already existed in the Ain Soph is perhaps the most extreme idea arguing against a dualistic point of view.

The monistic way: Although there exists a polarity between good and evil, this seems to take place within the unity of God, according to certain Qabalists. The *Sitra Ahra* and the Qliphoth are compared to Geburah and the punitive side of God, whilst evil remains within a system sanctioned by God, and consequently, God remains the source of evil. This view appears to be common when man's acts are responsible for the existence of evil. If man sins, evil arises as a consequence. Evil is a part of God's being and Creation. A monistic and a dualistic view are united in this manner, or as explained by Scholem:

> While good and evil may indeed have a metaphysical foundation in the nature of God's activity as Creator it is only potential being and not real existence; they only become real through human choice and action.

Evil as matter: At times the Qabalists seem to view evil as the last and most imperfect part of Creation. Evil is the equivalent of the coarse material world which amounts to shells without spiritual content. The Qliphoth are matter without spirit.

and evil is purely negative in relation to the positive attributes of God. The Qabalists describe how Adam received a material body through his erroneous acts that, as a result, lead to a mixing of the lowest world, the Assiah, and the Qliphoth. Among most Qabalistic writers, however, evil has a positive existence that already exists as a spiritual principle. Matter may be a result of evil, but it is not evil itself.

Evil as a spiritual principle: The root of evil can be found within God and in Creation, but as a necessary demarcating principle or potential. Most Qabalists seem to agree that evil already exists on a spiritual level. Some view evil as unjust acts of man, but most believe that there are also evil spiritual beings and that evil has an independent existence on a non-material level. The lore of Shabbatai Zwi regarding the left, thoughtless light presupposes that evil is rooted in a spiritual level.

Personal evil: A majority of Qabalistic writers assume that evil has an actual representative in Satan, Samael, Lilith or other demonic beings.

Impersonal evil: There is also a tendency to view evil as impersonal shells which gain life through the sinful acts of man, and it seems as if speculative Qabalah takes on a more philosophical attitude concerning the nature of evil and ascribes to it a more impersonal nature, while the practical Qabalah is based on a magical worldview in which demons exist as personal entities.

Complementary evil: Evil appears to have a complementary function in relation to good, from a monistic view. Geburah and Chesed balance each other and Chesed, the Sephirah of mercy and goodness, must be balanced with the severity and potential evil in Geburah. In alternative speculations, evil is radicalized and perhaps still fills a purpose as Hell or punitiveness, but will nevertheless be conquered in the last days when good triumphs.

Several roots of evil have been found by the Qabalists in speculations surrounding the Tree of Life. Here are the five major theories:

1. Ain Soph
2. Binah
3. Din or Geburah
4. Hod
5. Malkuth

1. In the theories *a propos* the double nature of the Ain Soph, in which there is a thoughtless light opposing Creation, the root of evil is already inherent in the limitless Ain Soph. It is mainly in the works of Nathan of Gaza and Shabbatai Zwi that this idea can be found.

2. The division, a prerequisite of Creation, is initiated at Binah, but this step also implies a deviation from the perfection and goodness of God. Binah is the womb of the worlds that are created. Three evil worlds first emanated from Binah, according to Isaac ha-Cohen, but they imploded by their own destructive nature. Remains of these worlds are left in the present Creation and constitute the evil in the world. Scholem writes in *On the Mystical Shape of the Godhead:*

> After a quasi-demonic eruption, these primal worlds returned to their source in Binah, their purely negative nature making it impossible for them to exist in a positive manner. There nevertheless remained vestiges of these destroyed and destructive primal worlds, which float about our universe like debris from extinct volcanoes.

According to Aryeh Kaplan, Binah is also the Sephirah of free will, and thus the root of evil since man, henceforth, has the possibility to choose evil:

> Binah-Understanding is said to be the ultimate root of free will, and therefore of evil.

3. The most common location of evil is Geburah. The restrictive and punitive nature of God becomes independent and unbalanced. In this way evil is born. This idea seems to be predominant in both the Bahir and the Zohar.

4. The Sephirah Hod is, in some instances, also believed to be the root of evil. The Qabalist Aryeh Kaplan writes in his commentaries to the Bahir:

> Netzach-Victory represents the primary purpose of Creation, while Hod-Splendor is that which is secondary. Evil is a result of the secondary elements, since its purpose is only to allow free choice to exist, and those bring about the primary purpose, which is man's attachment to God. Since Evil is associated with the 'backward side' *(Acharayim)* or 'Other Side' *(Sitra Achara)*, it derives its primary nourishment from Hod-Splendor.

5. Within pre-Zoharic Qabalah we can find speculations regarding the root of evil in the lowest Sephirah, Malkuth. Here the good and the evil are mixed, but the evil is not dangerous and retains its righteous place as long as it is balanced by the good. The Tree of Knowledge is associated with this Sephirah. When man separates the fruit from the tree evil gains an independent existence.

How is the nature of evil explained in the Qabalah and what, in fact, is evil? Several common explanations concerning evil can be found in the Qabalah, where it is described as:

1. Separation
2. Penetration
3. The Other
4. Manifoldness

1. According to most Qabalists, what characterizes evil is that it is a principle that divides, separates and isolates. An original harmonic unity exists, created by God, but if this unity is divided evil arises. The dividing force itself is evil. The Qabalist Gikatilla defined evil in the following manner:

> Every act of God, when it is in the place accorded to it at Creation, is good; but if it turns and leaves its place it is evil.

When parts of Creation, or certain aspects of God, gain independent existence in relation to God's original unity, this is defined as evil. When parts of the universe leave their predestined paths evil arises according to the Qabalah.

2. An alternative view is to perceive evil as a force that breaks in where it does not belong. This form of evil is associated with magical practise. The magician places himself in God's position and attempts to unite what God parted. When the serpent, which originally was a necessary aspect of Creation, strays into the Garden of Eden it is an example of a forbidden encroachment. Evil corresponds both to separation and encroachment. When man becomes isolated from the homogenous Creation of God, he endeavours to make himself a god, and to create individual

connections. Gershom Scholem states that if man drifts into isolation in this manner, if he wishes to assert himself instead of remaining inside the original structure between all things, where he was originally positioned, the averse side of such a fall must appear. This averse side is the demiurgic self-divinization of magic, whereby man seeks to place himself on the throne of God by uniting what God parted. Evil in this manner creates a world of erroneous connections after having destroyed or left the true world of true connections.

To unite that which is supposed to be apart and to divide that which is designed to be united are both acts of evil.

3. The most widespread expression denoting evil and its regions is *Sitra Ahra*, which signifies 'the other side'. A common feature in the Qabalah is to view evil as a deviation from the norm of God and Creation. Evil is the other, and is associated with woman and the left side, the dark and all that strays from the qualities of 'the holy side'. The Qabalistic text *Galya Raza* interprets the Biblical texts from a historiosophical level in which there is an ongoing struggle between the Jewish people and other peoples, a struggle that is between the holy and pure and the unholy and impure. One can find ample support in the Bible for the interpretation that the *Sitra Ahra* and the evil side correspond to non-Jewish peoples. The kings of Edom were associated with the Qliphoth and with evil, and the Bible does not spare any vitriol when describing the advised relation between the Israelites and other peoples. In Deuteronomy 7:2–3 one can read:

> And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto your son.

In Deuteronomy 7:16, the harshness increases:

> And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them.

But the Qabalah also contains more peaceful ideas in which the task of the Qabalist is to assist other peoples and to spread the light of illumination. The Qabalah includes many different interpretations, and in some forms of Qabalah the mystical speculations are associated exclusively with the Jewish people, while in other forms a more universal approach can be found relating to man in general.

4. The fact that division is the main characteristic of evil causes the Qabalah to view manifoldness as something inauspicious. The world created by God is characterized by harmonic unity. The other side, *Sitra Ahra*, is in contrast to the holy side, which is a kingdom of unity *(Reshut ha-Yahid)*, instead of a kingdom of manifoldness *(Reshut ha-Rabbim)*.

The description of evil within the Qabalah is full of nuances. There are several views on evil, but some conceptions are recurring. Evil is rooted in God where it exists as a mere potentiality; it can be part of God's being or can consist of a separate being that, however, operates within the frame of God. Evil is not dangerous since it is balanced by goodness and other positive qualities. Because of transgression, sin or disaster, evil gains an independent existence and is radicalized. For this reason, most Qabalists believe that the main characteristics of evil are division and isolation from the original divine unity.

An interesting theme in Qabalah is the thought that evil is a prerequisite of Creation; the principle of evil as the aspect that enables the creation of something outside God. It is thus essential for all individual existence outside God.

Not only division, but any illegitimate form of unity is the

characteristic of evil. The demiurgical self-deification of magic, as Scholem chooses to call it, in which man positions himself on the throne of God and attempts to create is also an expression of evil. The conclusion that one can draw from the Qabalistic view on evil is that evil is interpreted as a situation in which man, or someone or something outside God, does what God does.

The utmost goal of magic is to influence one's existence in accordance with one's will. Magic is a practical philosophy of the will, in which the will of the magician is refined and developed. Unlike religion, in which man begs the higher forces to assist him, the magician is often reliant on his own abilities. For this reason, magic has often been in discord with religion.

But, what reason exists for turning towards the dark side, according to the Qabalah? When analyzing the Qabalah's view on metaphysical evil, we find that it is not necessarily connected with the mundane brutality that we normally associate with evil. The Qabalistic, metaphysical evil is, at the same time, both a destructive force and a force of creation to which man must turn if he wants an individual existence. Man is separated from God in the Creation and from his mother at birth. Most religions offer to shepherd man back to a utopian, original state. The dark path instead guides man into a second birth in which knowledge is attained, and he becomes like a god, just as the Serpent in the Garden of Eden promised. According to the Qabalistic view on evil, power and knowledge are the keywords that illustrate what the dark side has to offer.

The Qliphotic Initiation

If man chooses to pass through a second, spiritual birth it takes place through initiation. The esoteric initation is based on the thought that there exist several layers of reality that the adept can explore and penetrate. This occurs through initiation. Initiation is a pivotal concept in esotericism. The goal of initiation is to lay bare the hidden core that can be found behind the outer appearance of phenomena. Through initiation the adept enters the inner zones of religions and myths and gains knowledge of their hidden truths. Initiation permits entry into the core that is hidden under the surface of existence. As a result of this knowledge, the adept learns how to control the mechanisms of existence and can influence these in accordance with his own will. Mircea Eliade, the historian of religion, defines initiation in the book *Rites and Symbols of Initiation:*

> The central moment of every initiation is represented by the ceremony symbolizing the death of the novice and his return to the fellowship of the living. But he returns to life a new man, assuming another mode of being. Initiatory death signifies the end at once of childhood, of ignorance, and of the profane condition.

Initiation is based on a metaphysical death, a descent into the underworld, rebirth and ascent. The initiate leaves his old life and old self behind and becomes born again, often with a new

name designating the new identity. The adept leaves behind the state of being limited to man, whose will and action are predetermined, and becomes a god with a free will and power to create.

A voluntary entrance into the Qliphotic worlds is a rare occurrence in the Qabalistic tradition. The Qliphoth are viewed as abominable and terrifying worlds that the adept of the light must do anything to avoid. But, in certain forms of heretic Qabalah we find the idea that true initiation and illumination can be reached only by entering the Qliphotic regions. In shamanism and the old mystery cults, the descent into the underworld was a key element and entry into the *Sitra Ahra* and the Qliphotic regions is in accordance with this tradition, albeit in its most extreme and radical form. The Qliphoth are not merely associated with the kingdom of death in which the ancestors of mankind roam, but the Qliphoth brings the adept in contact with the outer darkness that can be found beyond the universe. To enter the Qliphoth consciously of one's own free will is to begin a path of initiation in which man and his world are reborn in the deepest sense.

The Qliphotic initiation is a unique path that, in a systematic and controlled fashion, works with the forces of chaos and the utmost darkness. Under the surface of the light tradition the dark tradition has been hinted at, often with warnings and unspoken allusions. There are three main levels of knowledge of which the first is our mundane knowledge and the information presented by common science. Under this level we find the light esoteric knowledge that has been transmitted through the common occult societies. Beneath this level we can find the dark esoteric knowledge.

1. Exoteric knowledge: the mundane science
2. Light esoteric knowledge: the light tradition
3. Dark esoteric knowledge: the dark tradition.

The dark path of initiation is indeed rare since it leads out towards chaos, and few individuals are able to tread this path. The light esotericism leads back to the divine unity, while the dark esotericism leads beyond the divine. The Qliphotic initiation is Draconian in a dual sense: Draconian is generally translated as 'harsh' or 'severe', which is a suitable synonym also of the Draconian path. It is harsh, but it leads to worlds of singular beauty. The appellation of the path as Draconian also indicates its direction; the light esotericism leads to a unity with male gods of the light, like Yahweh or Marduk. The dark esotericism, on the other hand, leads out towards primordial dragon entities such as Leviathan, Tehom or Tiamat, who existed long before the gods of light and who exist in the infinity beyond the divine light. To the initiated adept on the Qliphotic path, the darkness of infinity is a hidden light, so infinitely brighter than the light of the gods that it is thus perceived as darkness.

When the adept enters the Qliphotic tunnels, a process that corresponds to alchemy is initiated. The alchemical path of initiation has three main levels, which in turn can be divided into several lesser levels. The three main levels are:

1. Nigredo. The black phase.
2. Albedo. The white phase.
3. Rubedo. The red phase.

Nigredo corresponds to the material level and the astral plane. Albedo corresponds to the mental plane, and Rubedo to the divine, final goal. Occasionally, alchemy also uses a fourth level called Citrinitas or 'the yellow phase'. The Citrinitas level is between the white and the red levels, and if Citrinitas is part of the table it generally denotes the mental level, while Albedo in that case corresponds to the astral level and Nigredo to the material level. The three or four phases can also be divided into seven

levels that correspond to metals and phases in the alchemical process of transmutation. The seven phases correspond to the Chakras in the Indian Tantra, which are likened to energy zones through which the 'Kundalini Serpent' passes on its ascent from lower to higher states of consciousness. The seven alchemical levels also represent the seven runes that symbolize the awakening of the adept according to the Gothic Qabalah created by Johannes Bureus in the 17th century. The Qliphoth on the middle pillar, together with the four Qabalistic worlds, can be connected to the alchemical process.

No.	*Alchemy*	Chakra	*Metal*	Qlipha	*World*	Gothic Qabalah
1.	*Calcinatio*	Muladhara	*Lead*	Lilith	*Assiah—the material*	Byrghal
2.	*Sublimatio*	Svadhistana	*Iron*	Gamaliel	*Yetzirah—the astral*	Sol
3.	*Solutio*	Manipura	*Tin*	Thagirion	*Briah—the mental*	Idher
4.	*Putrefactio*	Anahata	*Copper*	Thagirion	*Briah—the mental*	Man
5.	*Destillio*	Vishuddhi	*Mercury*	Daath	*The Abyss*	Haghal
6.	*Coagulatio*	Ajna	*Silver*	Thaumiel	*Atziluth—the divine*	Kyn
7.	*Tinctura*	Sahasrara	*Gold*	Thaumiel	*Atziluth—the divine*	Thors

The Draconian initiation is based on 1+9+1 levels that together constitute 11 steps corresponding to the Qliphoth, and the 11 demon rulers that act as antitheses and nightsides of Creation. The first step is where the uninitiated begins, and that signifies an opening of the gate to the dark side. The following 9 steps represent the 9 levels of the nightside or the underworld that Odin passes through during his initiation in the secrets of the runes. These steps bring the adept to the heart of darkness and transform man into a god, as promised by the Serpent in Genesis 3:5. In the Biblical myths, man begins his initiation by eating

the fruits of knowledge. According to the light and exoteric religion, man should seek his way back to the permissive state of childhood that reigned before man ate the fruits of knowledge. According to the dark and esoteric lore, man should instead seek to fulfil the search for knowledge and leave Eden to find wisdom in the unknown. The last and eleventh step reaches out to absolute mystery and beyond the limits of the universe.

1. Lilith 1.0°. The gate to the unknown.

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2. Gamaliel 2.0°. The Dark Dreams. Astral magic. Witchcraft.
The mysteries of the dark moon. The dark Goddess.
3. Samael 3.0°. The philosophy of the Left Hand Path.
The wisdom of insanity.
4. A'árab Zaraq 4.0°. Luciferian magic. The dark side of Venus.
Eroto-mysticism and the path of the warrior.
5. Thagirion 5.0°. The illumination of the nightside.
The Black Sun. The union of the God and the Beast.
6. Golachab 6.0°. Ragnarök. The activation of Surt/Sorath.
The magnetism of lust and suffering.
7. Cha'agsheblah 7.0°. The higher levels of eroto-mysticism.
Preparations for the passing of the Abyss.
8. Satariel 8.0°. The opening of the eye of Lucifer/Shiva/Odin.
The Drakon principle.
9. Ghagiel 9.0°. The lightening of the Luciferian star.
10. Thaumiel. 10.0°. The accomplishment of the promise given by the Serpent. Divinity.

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11. Thaumiel 11.0°. The black hole. The step into the new creation. Universe B.

In this process through which the magician—like Odin or the Egyptian alchemical god Khepera—sacrifices himself and enters the underworld, man can be transformed and pass from being a creation to becoming a creator. The world was not created at some point in the past as claimed by the exoteric monotheistic religions. The world is created in every moment. Most people are creations of the past, but through the magical initiation we can become creators of the future.

The Ten Qliphoth

Lilith

Lilith, mother of demons, queen of vampires, ruler of harlots and the empress of evil, is a deity that has haunted mankind since the time of the Sumerians and right up to present days. She is mentioned in ancient Sumerian mauscripts as Lil and was feared as a devastating storm demon. Her name would later be associated with the Semitic word Layil, which signifies the night. Lilith has been feared, but has also been desired due to her mythical beauty. She haunts both men and women at night, and she seduces those who are asleep with sexual pleasures that surpass anything that could be generated on the mundane level. Lilith is mentioned in old Jewish texts like the Zohar and the Talmud and in the *Alfa Bet Ben Sira* manuscript the classic story about Lilith is told. She was the first wife of Adam and was created independently of him. This led to the situation, as we have previously discussed, when she refused to lay beneath her husband. Lilith withdrew into the desert where she met the damned and banished creatures of Creation, and she is regarded as the mother of the demons.

In Jewish mysticism Lilith is the original moon that radiated from its own force and thus refused to yield to the sun. Therefore, the moon was punished by only being allowed to reflect the light of the sun. Lilith is the primeval feminine force that

has been banished since there was no room for it. In Lilith's stead has been placed Eve. Eve is the good, cool woman who subordinates herself to the bidding of the male god. Lilith is the hot and dark demoness who was forced into exile. Through her condemnation Lilith has passed into a shadowy existence and become a Qliphotic existence. The lunar aspect of Lilith chiefly belongs to the Qlipha Gamaliel over which she rules. Lilith is both a Qlipha and a demoness. As a Qlipha she is the wild and dark nature that is the nightside of the material plane and that opens the gates to the other side. As a demoness, she rules the Gamaliel Qlipha that corresponds to the dark side of the moon and the forbidden regions of the dream plane.

The Lilith Qlipha corresponds to the wild and the carnal. Lilith is called 'the soul of the wild animals' (Zohar 1:34a), and she is also Mother Earth in her more violent aspects. Among the ancient Sumerians she was called Lil and was the destructive storms and hurricanes. She is the aspect of physical existence of man that cannot be controlled. Thus, man attempts to deny and repress these parts by creating a structure for his existence in which this wild force is unable to fit. But this force, nonetheless, ceaselessly penetrates our structures with its wild force and breaks all attempts at creating a peaceful Eden. Lilith will not lie beneath. This can be viewed as a metaphor of the Mother Earth who does not allow herself to be exploited. At any given moment she can open her womb and swallow man's phallic monuments. She is the earthquake that devours the skyscrapers and church towers in her womb, and she is the Gothic darkness that awakens the demons, even in the mind of the sensible atheist. Romantic ruin artists, such as Caspar David Friedrich and Arnold Böcklin, depict in their work how the sublime forces of nature conquer human civilization. The paintings of these artists, that describe how a dark and grand nature opens the gate to the other side, present the magician with a good picture of

how the Lilith Qlipha might appear.

Lilith is the mother of demons, and it is within her that the magician must seek the other Qliphoth. It is toward her that the dark magical pentagram is pointing. The pentagram of dark magic points down toward the earth, the soil, toward ancient times and the primordial. It is here that one finds the Qliphoth. The Qliphoth are the reality that we refuse to see. A dark magician does not, like the adept of the light tradition, stare up to the heavens in search of some heavenly, utopian world. A dark magician gazes down towards the earth to seek the treasures that have been hidden for thousands of years. The womb of Lilith is the gate to the underworld, and the spheres of the Qliphoth and the magician must penetrate into Lilith to be able to reach the unconscious regions in which unimaginable treasures, forces and abilities can be found. It is also from her womb that the magician conjures the demons of the Qliphoth. The womb of Lilith is the grave that the dark adept freely enters, down into the kingdom of death and the underworld in an initiatory journey towards rebirth.

Actually, to find the Lilith Qlipha is the first difficulty for the Qliphotic magician. Lilith is the anti-world to our mundane world, Malkuth. This means that it exists in the middle of our world, but in aspects of which man is normally unaware. Through an exploration of the principles of which the mundane world consists, one can find the Lilith Qlipha by going beyond and against these principles. The normal awakened state of mind is the basic level of consciousness in human existence. Sleep is the absence of the awakened state, and sleep is also the womb of the Lilith Qlipha. Repressed parts of our mind appear in dreams and can often take on a demonic shape reflecting both our desire and our fear.

The Lilith Qlipha can open in the most unexpected ways and in the most unexpected places. A bench in the middle of the

city, which for some mysterious reason is rarely choosen or even seen by pedestrians, might be a gate to the worlds of Lilith. A quaint word spoken in a peculiar context might be the formula that causes her womb to open. An effective way to contact the Lilith Qlipha is to go out in the wild at night and meditate on the shadows and the darkness where objects are no longer visible and instead blur into a dark mist; this is where Lilith can be found. This darkness is her womb, and this is the goal of the magician's invocations. Countless incantations have been used in attempts to banish Lilith, but for dark magicians in all ages invokations to contact her have also been created. If the following formula is chanted thirteen times, Lilith is supposed to appear:

marag ama lilith rimok samalo naamah

During contact with the Lilith Qlipha an abstract idea or a strong emotional impulse might be received. In other instances, the magician might encounter the demon ruler of the Qlipha or enter the Qliphotic tunnels.

The Lilith Qlipha is ruled by a demoness called Naamah. She has been called the daughter or younger sister of Lilith. In visions she appears as a mighty queen dressed in precious garments and jewels. Sometimes she is seductive, but other times she might have a tyrannical character. When the magician wants to channel the force of the Qlipha, Naamah is called upon. This force is mainly used in rituals regarding the influence and control of the material level. Lilith is the dark side of the Shekinah, and she corresponds to the Gnostic Sophia and the Tantric Shakti. The Shekinah, Sophia and Shakti, are the wisdom and force that are concealed in the material plane. When she awakens, this dark and hidden goddess can bring man to the divine level. In myths this goddess is compared to a serpent

and corresponds to the terrible primordial force that existed at the beginning of time before the male god of light created the world. She is Leviathan or Tiamat: the ancient chaos that existed before the cosmos was created. In the Tantric tradition, Lilith appears as the goddess Kali. Kali is the wild red force that dances in ecstasy and destroys with one hand and creates with the other. She is both the poison that brings sleep and, at the same time, the wisdom that can awaken. Kali corresponds to the latent volcano that broods in man and is called the Kundalini, which is often likened to a serpent or dragon. In Tantric terminology, Lilith corresponds to the backside or inside of the Muladhara Chakra. Muladhara is the energy zone that is located between the anus and the genitals, which is where the sleeping dragon (Kundalini) rests. One way to contact Lilith is to meditate on the Muladhara Chakra. The Muladhara is compared to a red lotus, and the magician should meditate on the backside of the lotus in this case. Here the first Qliphotic cave can be found in which the Dragon rests before its awakening.

Gamaliel

Liliths influence continues into the next Qlipha. Here she has taken a more personified shape as the ruling demoness of Gamaliel. The position of Lilith on Gamaliel plays an important part in her role as the queen of the world, and it is from here that she controls the world by being its hidden, underlying force. Gamaliel is the shadow of *anima mundi*, the 'world soul'. Gamaliel is the dream sphere and the dark side of Yesod. The dreams that man normally cannot, or does not wish to remember in the waking state, can be found within Gamaliel. These dark dreams have a revealing character and expose sides of oneself that one might not want to accept. The dark dreams are

censored by the super ego and are repressed to the Gamaliel Qlipha. Thus Gamaliel is the 'Qlipha of dark dreams'.

Gamaliel is, above all, the sphere of forbidden sexuality. While Adam and Eve represent sexuality of a dutiful nature whose purpose is reproduction, Lilith and her demonic lovers correspond to an initiatory sexuality in which the force of Eros is used to reach higher states of mind. A dark magician enters Gamaliel to become fully aware of the mechanisms of sexuality and thus cease to be enslaved under hidden instincts. The origin of lust is also revealed on this Qlipha. The magician will reach an understanding of the structures of the basic instincts and learn how to use sexuality for magical progression.

The Sephirah Yesod and the Gamaliel Qlipha both belong to the astral sphere. Everyone leaves the physical body at night during sleep. These experiences are part of the deeper dreams that are generally forgotten. For a magician it is of great importance to remember these dreams in order to control them and consciously reach the astral plane. The magician attempts to travel through the normal astral spheres that are represented by Yesod and move towards the deeper and darker regions that belong to Gamaliel. During astral journeys to the erotically magnetized worlds of Gamaliel, the magician will encounter the succubus and the incubus, female and male demonic lovers. They will invite the magician to an astral orgy in which even the smallest of the magician's desires will be revealed. If giving in to weakness, the magician may be vampirized and left as an empty shell without energy; the magician must instead strive to use the orgy to reach ecstatic states of mind that release the soul.

Yesod corresponds to the moon. Gamaliel corresponds to the dark side of the moon. This side has often been connected with witches and their craft. The witch cult was a sexual religion with orgiastic elements. Blood was an essential part of this cult since the phases of the moon correspond to the menstrual cycle. The

monthly blood corresponds to fertility and life and its constant relation to death. Menstruation is a sign of life that is lost in the blood. Eve represents the fertile phases, while Lilith represents the menstruation phase. The moon is both death and sexuality. The entities that have been associated with this sphere have elements of both sexuality and blood. The magician's sacrifice of his own blood and sexual fluids can be found in several of the rituals of witchcraft that are associated with Gamaliel.

The gods of the witch cult belonging to Gamaliel: Pan, Dionysus, Frey, Baphomet and the medieval Devil. All are phallic deities, often horned or in the shape of a goat. Among the feminine deities we find mainly dark moon goddesses such as the Greek Hecate, the goddess of witches and phantoms, or goddesses who represent eroticism and sorcery such as Freya, but also goddesses of death like Persephone and the old Norse Hel. Vampiric beings can be found within Gamaliel and are characterized by the combination of life and death, blood and sexuality.

Vampires and other entities that, in myth, combine Eros and Thanatos, sexuality and death, haunt Gamaliel. The vampiric forces of Gamaliel strive to channel the life force deeper into the Qliphotic tunnels. This process is enabled when the sexual energy is awakened through the erotic dreams and visions transmitted by Gamaliel. The life energy streams down into the Qliphotic underworld and nourishes the forces that are brooding there. In this process, the magician works like an alchemist and must tread deep down into the dark to find the philosopher's stone or the elixir of life. The adept must follow this course consciously and with control. If this occurs unconsciously, one's personal power might be lost in the unknown. The magician could then be left behind in a zombie-like state and would have to become a vampire to attract energy from others.

The magical work at Gamaliel is of an astral nature. It includes astral travelling, conscious dreaming and conjuring of

the succubus and the incubus. To explore Gamaliel, one could use one's discipline to stay awake for a couple of days, something that may cause vivid dream images to arise. A magician should also experiment with sexual abstinence for extended periods of time to increase the sexual energy and thus enable a stronger contact with Gamaliel. The focus of the meditation of abstinence should be the Svadhisthana Chakra, which is located at the genitals. This Chakra corresponds to Yesod-Gamaliel and is compared to an orange lotus flower. The magician should especially focus on the backside or inside of the chakra. The state reached by this operation is very suitable for conjuring the succubus and the incubus, but above all the demon empress Lilith herself. Lilith can be conjured through the incantation mentioned above. She appears as a beautiful naked woman. Sometimes she appears with a serpent's body from the waist down. In some instances, Lilith might appear as a vampire queen or as a spider woman weaving a web of dreams. The artist Franz von Stuck (1863–1928) made beautiful portraits depicting sinful naked women appearing together with demonic serpents. Also, artists like Gustav Klimt and Hon. John Collier have, with their paintings, presented a view into the dark, but seductive world of Lilith that one can experience on Gamaliel.

Samael

In Jewish mythology, Samael is the husband of Lilith. Samael is an epithet of the Devil, and Lilith encountered him after her escape from the Garden of Eden. Together they gave birth to all the seductive, demonic offspring that populate Gamaliel. Samael is the great tempter, and he tempts with knowledge. In the *Sepher Yetzirah*, an old Qabalistic manuscript, Samael corresponds to occult wisdom, and it is within the Samael Qlipha

that the true initiation on the Left Hand Path takes place. All common conceptions and perspectives of the world are questioned on this Qlipha. The magician who has reached this level will be able to see through the rules and ethical laws that have imprisoned us in a psychic censorship that darkens a large part of our consciousness. On this level, the magician will confront all these rules and ethical laws by making them conscious. Thus one receives a personal understanding of the functions of existence and individually decides what is right or wrong, good and evil. In this sense, Samael is the tempter who entices man into eating the fruits of knowledge. He also reveals the beauty of the world and points downwards, inwards, instead of up towards the kingdom of Heaven. Samael is the blasphemer who destroys illusion with his intellect. Samael deconstructs conceptions and ideas to their tiniest components. Psychedelic and surrealistic art might offer a glimpse of the Samael Qlipha, and the deconstruction of language that can be found in Dadaism can be used in magical work with Samael.

Hod is the bright side of Samael. Hod represents the intellect and belongs to the higher astral level. Samael is the dark intellect that can be perceived as madness, the originality and genius that is active outside the frames of reason and the conventions of civilization. Numerous scientists, writers and artists have touched the domains of Samael. The intellect of Edgar Allan Poe seems to have been occasionally influenced by Samael, and the following words that he wrote about himself present a good summary of the form of intelligence that is Samael:

> Men have called me mad: but the question is not yet settled, whether madness is or is not the loftiest intelligence—whether much that is glorious, whether all that is profound—does not spring from disease of thought—from moods of mind exalted at the expense of the general intellect.

On the Samael Qlipha, the magician makes a pact with the dark forces and realizes the invitation of Friedrich Nietzsche to re-evaluate old values. Insanity becomes wisdom; death becomes life. Samael is the 'Poison of God'. Here is where illusions are poisoned, and all categories and conceptions are deconstructed until nothing is left. The dark side of the astral plane could be compared to a chalice filled with poison or an intoxicating fluid. While Gamaliel is the chalice, Samael is the elixir and the following Qlipha, A'arab Zaraq, is where the magician experiences the effect. The consumption of the poison is a decisive *rite de passage* marking the transition from one state to another. Among certain primitive tribes and shamanic cultures, the bite of a poisonous snake has been associated with initiation (sometimes in the more drastic form that causes the death of the initiate). More common, however, is that the initiate has emptied a cup containing some form of potent hallucinogen. The poison of Samael causes an initiatory death of the mundane personality of the dark magician. In its place, the true will is released corresponding to the Beast and Thagirion.

Samael is the Qlipha of the trickster. The trickster is the mythological character transmitting both wisdom and insanity. The Nordic god Loke has the qualities of a trickster and is both wise and cunning, as well as the cause of many problems. In the myths of the North American Indians, the Coyote is often a trickster character. The trickster can be a bringer of culture who imparts abilities and objects that can be both blessings and curses. A good example is the fire that can bring heat, but also burns. The symbolical initiation into the mysteries of fire belongs to the initiation on the Left Hand Path and thus, also, to the Samael Qlipha. The magician swears an oath on the Samael level and thus gains control of the Kundalini, 'the energy of life', and the inner fire. The dark magical initiation is a process that can be painful since it overthrows old conceptions. The dark

magician develops his magical identity on Samael and can view the world with new eyes. The conceptions that are broken down by the poison of Samael will arise in a new and purer form when the magician reaches the higher worlds. The peacock demon, Adramelech, corresponding to individuality, beauty and all seeing, rules Samael. The magician abandons the ethical barriers that can prevent magical completion. Ethical values are replaced by aesthetic values. Samael poisons the moralistic barriers that hinder the magician's artistic self-creation.

A'arab Zaraq

A'arab Zaraq is the outermost astral level on the nightside of the Qabalistic tree. Netzach is the bright counterpart of this Qlipha. Netzach means victory, and victory is a pivotal aspect, also, to its dark anti-pole. A'arab Zaraq represents battle, and its forces are invoked by the dark magician for victories in the battles of life. War gods, like Odin and Baal, in their more demonic forms are associated with this sphere. In the Qabalah, Baal is viewed as the demon ruler of A'arab Zaraq.

The symbol of Netzach is the dove, which corresponds to love, purity and peace. The raven is the symbol of A'arab Zaraq. A'arab Zaraq means 'The Ravens of Dispersion'. The raven is the black counterpart of the dove and represents war and storm, but also passion, sin and forbidden wisdom. It lives off the dead on the battlefield and is the free spirit of death. The raven is also the talking bird that brings messages and prophecies, the free consciousness of the magician, dispersing like the ravens of Odin to collect knowledge and wisdom.

The raven corresponds to the soul of the magician when it flies in ecstasy, the result of the meeting between life and death that takes place in the Qliphotic initiation. By passing through a

symbolic death, the magician no longer fears death, and in the same moment learns how to live. This 'initiation of death' is begun on this Qlipha and is fulfilled by the black illumination on Thagirion. The raven flies through the black sea of nightmares that is Paroketh, the veil that separates the astral plane from the mental. A'arab Zaraq is the last outpost of the astral plane.

This is the sphere of dark emotions. Here we can find storms of forbidden feelings and obscure instincts. The magician encounters explosive creative expressions. A'arab Zaraq is associated with art and music. This is the sphere of the Romanticist and the *Sturm und Drang* poet. One might easily perish if one is not focused on the goal on the Thagirion Qlipha and if one does not follow the journey of the raven to the Black Sun.

On A'arab Zaraq the magician passes through the black baptism. The dove from Netzach appears in the baptism of Jesus, or other adepts of the light tradition, but in the baptism of a dark magician the raven appears instead. On A'arab Zaraq a flood arises that drowns the old world so that a new world can be created. The magician goes through the Nigredo phase in Alchemy where he passes away from the old world. After the black baptism the magician, similar to a pilgrim on the Left Hand Path, leaves everything behind that is not within the frames of the magical path. A'arab Zaraq is the bird that leaves the egg behind to fly to Thagirion and the mental level. Hermann Hesse describes this process in his book *Demian:*

> The bird breaks out of the egg. The egg is the world. To be born one must crush a world into dust. The bird flies to God. The God is Abraxas.

The pure white Venus belongs to Netzach, and the black Venus corresponds to A'arab Zaraq. The Black Venus is called the *Venus Illegitima* and is the goddess of perversions. Her love is sterile

on the mundane earth level but is fertile inside the magician and on higher levels. Through her, the magician can be born into the higher worlds. The magician is born as his own child and becomes one with his higher self or *Daemon*. The *Venus Illegitima* is the mother of this Daemon. Demonic offspring are created by a sexual unity between earth and spirit beings. The Nephilim of the Bible, the bastards, were born from the meeting between the sons of heaven and the daughters of earth. The magician's higher self or Daemon belongs to the next level.

Thagirion

The sixth Qliphotic level (or the fifth counting from levels of initiation) is called Thagirion, which means dispute or juridical process. This can be interpreted in several ways, sometimes as the religious juridical process in which Satan is the prosecutor on God's behalf, or as the place where the judgement of God and His administration of justice are located. Apart from numerous mythological interpretations, the name of the Qliphoth denote their antinomian nature that works against the laws of the bright side. All Qliphoth bear pejorative names since they act as antitheses to the present order. Since the Sephiroth of the light idealize unity, its shadow side is associated with disunity. This also explains the signification of 'dispute' in the name Thagirion.

Thagirion is the central Qlipha on the *Ha-Ilan Ha-Hizon*, the Qliphotic outer tree. This Qlipha is the shadow side of Tiphareth on the Sephiroth. Both spheres correspond to the child or the offspring, and Tiphareth is associated with Christ and Messianic characters while Thagirion is associated with the Anti-Christ and the Beast 666. The former characters preach salvation through them (Jesus explains in the Bible that he is the only way to salva-

tion), something that is questioned by the latter who emphasizes man's possibility to save himself. Tiphareth and Thagirion are both associated with different human characters who channel the force from this level, such as Bodhisattvas, secret masters or prophets. Since this level is the central sphere on the tree, people who are on this level are able to mediate between the worlds above and the worlds below. Strong personalities can be associated with either of the two levels depending on the preference of the general public: to a Muslim then, Muhammed is a Tiphareth character (of course Muslims do not generally use this symbolism), while he is viewed by some Christians as the Anti-Christ, and thus as a Thagirion character. In the early stages of his career, Hitler was viewed as something of a messiah who would save Germany. At that stage, he assumed a Tiphareth role. But, after the war he was viewed as the Beast personified, and is now one of the most popular characters to portray as the Anti-Christ. Nero, Genghis Khan, Attila and many other powerful men have been called the Anti-Christ and were characters on which people projected the shadow. Philosophers and mystics like Nietzsche, Crowley and Gurdjieff have, on more valid grounds, been connected with Thagirion since they have preached that man can save himself, and they have also used a Thagirion-related symbolic language. An individual can channel Thagirion and be a mouthpiece for the lore of the shadow side.

For all adepts, this level means illumination. Both Tiphareth and Thagirion belong to the solar sphere, or the mental level, and here the magician comes into contact with his or her higher self (or lower self depending on how one is holding the map). The magician encounters his Daemon who, on the bright side, takes the shape of the Holy Guardian Angel, a term inspired by the 'holy magic' of Abramelin. On the dark side, the Daemon takes the shape of the Beast or Totem animal. The bright side

is characterized by an intellectual illumination, while the dark side leads to an instinctive illumination in which force, vision and action are united. On the bright side, one reaches an intellectual distance to the here and now, while the dark side leads to a complete presence in the here and now.

On some levels of the initiatory path the dark and the bright side are united and, on the solar level, the magician can experience the unity between the Holy Guardian Angel and the Beast. The magician's Daemon unites both the light and the darkness within, like the Gnostic god Abraxas, who is associated with this level.

In Alchemy, one has reached the state of the yellow diamond on this level, called Citrinitas. The solar sphere also corresponds to topaz and gold in Alchemy (Kether-Thaumiel is represented by gold in a higher red form). Many adepts experience strong feelings of lust when reaching the sun sphere. Here they become one with the goals and ideals they have strived for. The adept experiences a completion within his whole being or the Self, as it is often called in psychological terminology. This is Heaven for the religious (or Hell for those who would rather go there), the Boddhi level or Satori in eastern mysticism. For black magicians, the ascent to this level leads to a feeling of total power, but not in the naive and illusory form that can be experienced now and again on the previous levels. For the white magician, a feeling of total benevolence arises. Both of these states are too self-sufficient and have become a trap for numerous spiritual wanderers. The sun level and the mental level are only half way on the initiatory path. This sphere can, in simple terminology, be designated a level on which the adept experiences 'everything of himself' in its full capacity and experiences his whole being with the destructive and creative sides in balance. But, beyond this level the higher levels begin; the star sphere, or the transcendental sphere, which could be called a level where

the adept becomes 'more than himself' is the level to which the assiduous magician strives.

Tiphareth corresponds to the sun in its bright form, while Thagirion corresponds to the Black Sun. The Black Sun represents the sun in its inner form, where it shines inside man and over the hidden, Qliphotic worlds. The common sun is the outer sun that shines over our mundane world. The Black Sun corresponds to the god Set in Egyptian mythology, while the mundane sun corresponds to his twin, Horus. In Nordic mythology, Balder is occasionally associated with the common sun, while the Black Sun corresponds to either Loke or Balder's blind brother, Höder. One can find aspects of Höder that suggest that he is a form of Odin, and Odin is also associated with the Black Sun. Thagirion is the sun of the shadow side, which can be interpreted as the sun in the underworld, which in myth is personified by Balder in Hel. Ra in Amenti or by other solar gods in the kingdom of death.

The sun is the symbol of the complete self, or the Self, which can reach consciousness and illumination only in the underworld. Before man has confronted his own death and darker aspects, he lives screened off from major parts of himself. By facing one's death and by entering the dark path can man reach illumination and absolute knowledge about himself. This is illustrated by the Egyptian god Khepera who embodies the principle of existence and becoming. Khepera carries the sun down to the underworld where he is reborn as his own offspring. The sun that he carries represents his Self, and only in the underworld can the god create himself. In an ancient Egyptian text, Khepera says: 'I am Khepera, the one who has created himself'.

The Black Sun, or the Thagirion principle, is not merely the sun in the underworld, but a force that has a more independent relation to the Self. The Black Sun is a principle that shines on the Self during its journey into the unconscious. The Black

Sun is the inner or central sun that generates illumination and divine force in man. We can also find descriptions of an outer Black Sun. In that case, we are discussing legends about a world inside the earth: a world that is illuminated by its own sun, called 'the Black Sun'. These legends were recreated by the esoteric writer Sir Bulwer Lytton in his Vril stories, which depict a people who are living inside the earth and are in possession of a force called Vril. Another speculation regarding an outer Black Sun claims that there is a Black Sun in the middle of the universe, or alternatively in the center of our Milky Way galaxy, which radiates through the universe with a light that, to man, is perceived as an empty darkness. It is said to generate the dark matter that fills the universe.

The Black Sun is the generator behind the forces that in occult texts are called Vril, Od, the World Kundalini or the Dragon force. Thagirion and the Black Sun can be described as the principles that channel those forces of chaos from outside the universe, which flow in to this universe both as life-giving and death-bringing forces. Thagirion corresponds to the Beast of the Book of Revelation. This force can be found in old Norse mythology as the Fenriz wolf, and Thagirion is ruled by the demon Belphegor in the Goetic Qabalah. The horned god in his many shapes is a personification of the solar energy that beams from Thagirion. The sun demon Sorath originates from Thagirion and has the same numerical value as the Beast of the Apocalypse, which is 666. The number 666 is the number of the Black Sun and carries the key to the formula Shemhamforash and the number 72, which both correspond to the secret name of God and the seventy-two demons in Goetic magic.

Golachab is the most brutal of the Qliphotic powers. The name of this Qlipha is significantly revealing regarding the nature of this sphere: 'arsonists', 'the flaming ones', 'the volcano' or 'those who burn with fire'. According to certain theories, this is the Qlipha of the Qliphoth and the reflection of Geburah, the Sephirah from which the Qliphoth was born. Geburah is the imperative and punitive force that in myths is compared to the fires of Hell. Geburah is the wrath of God that inspires fear in the pious. It is the punishing aspect of God and of the Tree of Life. Some claim that the Qliphoth are a punishment from God. The Qliphoth are the chaos and the hauntings that God sends to the disobedient man. As disclosed above, many Qabalists claim that the wrath of God created a crack in Creation, and the wrath that leaked thus caused the Qliphoth. The most common theory regarding Geburah and Golachab is that the Tree of Life consists of a balance between the mercy of God (the Sephirah Chesed, also called Gedulah) and His severity (Geburah). The shadow sides of these Sephiroth contain these functions in an unbalanced form. The unbalanced anti-pole of Chesed then corresponds to a lack of restraint, and the dark side of Geburah corresponds to mercilessness.

Golachab belongs to the mental plane and is one of the two poles through which Thagirion operates. Thagirion represents the Self and dark illumination. Thagirion is the total personality, or Self, that operates in existence through a complete co-operation between force, vision and action. The two poles of the mental plane are lust and suffering. The lust factor belongs to Chesed, suffering to Geburah. They are arranged in a special structure and adopt certain principles, such as God's mercy and severity. The Sephiroth operate within an ordered cosmos that is illustrated by the Tree of Life. The Qliphotic counterparts of

lust and suffering do not exist within these structures, but operate in chaos. Here they are generally exchangeable, and lust passes into suffering and suffering becomes lust. We can here find a form of sado-masochistic complex in these two Qliphoth in which they simultaneously represent lust and suffering, attraction and repulsion, sex and death. These two Qliphoth are ruled by demon rulers that are often associated, namely Astaroth and Asmodeus; the two most central demons of the original black mass. Asmodeus rules Golachab. Asmodeus, the thirty-second Goetic demon, appears in numerous grimoires and in apocryphal literature. He is called 'Samael the Black' and is the son of, or an aspect of, Samael.

Golachab and Asmodeus represent violent fire, revolution and rebellion. This Qlipha corresponds to Mars, the planet of war. Asmodeus breaks marital bonds and inspires promiscuity. The magician who reaches this Qlipha learns how to control and invert experiences of lust and suffering in a way that breaks the Sephirotic structures. Golachab is associated with extremely violent and dangerous forces, and the most brutal curse rituals come from this sphere. Adepts who are working with Golachab can use certain fire ceremonies: walking on or eating burning coals, or special sado-masochistic rites to contact the forces of the Qlipha.

Gha'agsheblah

Gha'agsheblah is the highest Qlipha of those that are below the supernal triad. Gha'agsheblah is the force that rules all Qliphotic spheres below the Abyss. The highest triad corresponds to ideas and divine consciousness. The seven levels below correspond to different degrees of concretization of ideas. Both Gha'agsheblah and its bright counterpart are associated with the Demiurge,

the creator that shapes the world. The seven worlds below the highest triad can be compared to the seven days during which God created the world, according to the Bible. The act of Creation arises as an impulse in Chokmah receiving a negative form in Binah. Binah grants the space for something to be created, similar to melting a metal into a mould. Chesed is the principle that fills the form and thus creates a positive existence. Thus Chesed makes the impulse from Chokmah concrete and acts as Chokmah, but on a concrete level. In the highest triad, all principles are merely potentials and not yet actualized ideas. Only on the seven lower levels is the world actualized.

When the adept encounters Cha'agshebłah, the preparation for leaving the concrete levels and journeying into the absolute core of the universe that is found in the highest triad is initiated. Cha'agshebłah represents the forces that finally test the adept before the journey through the Abyss is begun. Gha'agsheblah undresses the adept completely before the Abyss and the highest Qliphotic triad. In the Sumerian tale of the descent of the goddess Inanna into the underworld, she passes seven gates before she stands before the throne of her sister, the goddess of death, Ereshkigal. At every gate she is forced to remove one piece of clothing until she is totally naked. The pieces of clothing correspond to seven of the attributes of life that she must leave behind to stand eye to eye with death. The seven Qliphoth below the Abyss represent the seven gates of the underworld. Gamaliel removes the attributes of Yesod, and Samael those of Hod and so on, until the magician stands completely naked before the Abyss. The Qliphotic forces destroy the pieces of clothing, the attributes, the illusions that are obstacles for encountering the outmost darkness and the outmost wisdom. Cha'agsheblah removes the last piece of clothing and guides the adept towards the Abyss and the innermost domains of the underworld.

Gha'agsheblah represents a higher level of erotic mysticism. On this level, lust and suffering are transcended and pass over into each other in an ecstatic energy that lies beyond the polarity between attraction and repulsion. The adept goes beyond any difference between lust and suffering. The energy of death, Thanatos, is transformed into the energy of life, Eros, and the emptiness of the Abyss is filled with the energy that enables a metaphysical rebirth in the midst of death.

The demon Astaroth rules Gha'agsheblah. Astaroth is also called Ashtaroth, or Astarte, and was originally a Semitic goddess of fertility and war, equivalent to Ishtar among the Babylonians and Inanna of the Sumerians. In Goetic texts, Astaroth is called the unpure Venus of the Syrians with female breasts, but he has the head of an ass or ox. In the *Goetia*, Astaroth is the twenty-ninth demon and is in possession of tremendous wisdom. Astaroth can inform about the past, the present and the future and can reveal all secrets. Astaroth was one of the foremost of the Fallen Angels who were thrown into the Abyss and Astaroth can tell the adept about the Fall of the Angels, and the reason behind his own Fall.

The Abyss

Between the highest divine level and the lower there is an Abyss. On the side of light this can be likened to an enormous slope that leads down to the dark side. On the dark side the Abyss does not exist in the same manner. The adept of the light who fails to reach the highest divine triad falls down into the Abyss and might become a victim of the forces of chaos that dwell there. From the perspective of the dark side, however, the Abyss can be likened to a river that separates the darkest center of the underworld from the surrounding parts.

In the Qabalah, the Abyss is called *Masak Mavdil*. In the Abyss and its dark river all failed adepts lie, drowned. By passing the Abyss, the magician's old, limited form dies. All attributes that have determined the life and Will of the adept have been left behind. The adept is transmuted in the Abyss. The forces of darkness polish away all limitations that hinder the soul of the magician to become divine. After the Abyss, the soul becomes like a black diamond that carries all colors of life and the spectre within.

The Abyss corresponds physically to the throat and neck and the part of the back where the spine passes into the brain. Here we can find the Vishuddi chakra, which is compared to a blue lotus with sixteen petals. Beings and entities like Abbadon ('the Angel of the Abyss') and Choronzon dwell in the Abyss. They consume the body parts of the old, limited Self that the magician leaves in the Abyss to die.

Satariel

Satariel is the first Qlipha after the river of the Abyss. The adept enters into Satariel reborn and baptized in the black water of the Abyss. Satariel is the dark side of Binah, and these worlds are strongly related since Binah is already in itself a dark force that acts as a root of the left side on the Tree of Life. The difference is that Satariel is not part of the bright order of the Tree of Life, but part of the *Sitra Ahra* and the other side. Both Binah and Satariel correspond to the dark and mysteries. They represent the principles that carry all answers within but lie hidden in utter darkness. Satariel is the one who keeps secret and hides something. The darkness that is created in Binah acts as a negative form in which Creation receives its shape. Binah and Satariel represent time and destiny and are associated with goddesses

of fate, like the Greek Moires and the Nordic Norns. The three Moires are Clotho, Lachesis and Atropos, and their task is to spin twine and cut the life thread of each and every man. Clotho holds the distaff and rules birth. Lachesis rules what takes place during life, and Atropos, who wears a black veil, cuts the thread that determines death. In the same way, the three Norns Urd, Verdandi and Skuld correspond to birth and the past, life and the present, and, finally, death and the future. Lilith has her original abode in Satariel but, similar to the goddesses of fate, acts on the lower astral levels where she weaves the threads of destiny like a spider. Binah and Satariel correspond to the gods of time, Chronos and Saturn, who are the ones who execute the rhythm of destiny by the movements of the moon on the lower levels. The terrifying Indian goddess Kali rules time, and she, too, corresponds to Binah and Satariel.

When the adept reaches Satariel a final step into the divine level is taken. For the adept of the dark path, Satariel is where the individual enters into the center of the underworld to meet its ruler. The adept will meet Ereshkigal, Hel, Hades, Lucifer, Satan or any of the other characters that are associated with the innermost parts of the underworld. At first, after having entered into Satariel, the adept gropes around in utter darkness. A common experience that characterizes Satariel is the feeling of wandering through long, pitch black labyrinths. The demons of Satariel are associated with absurdities, delirium, confusion and mysteries. Lucifuge rules here and should not be mixed up with Lucifer. Lucifuge escapes the light, while Lucifer is the bringer of light. Lucifuge leads the adept through the dark labyrinths of Satariel towards the last levels of the Qliphoth. In the darkness of Satariel one can experience the breath of the great dragon, Tehom. In the tunnels, one can hear echoes of strange sounds from the planes beyond the limits of the universe. At the darkest point, the darkness flares up and becomes light. The

adept experiences how the all-seeing eye of the great dragon is opened. At this stage the adept attains clear sight and the third eye begins to open. This eye is called the eye of Lucifer, Shiva or Odin. In the old Greek Typhonian mysteries, this experience was called Drakon, which means 'to see'.

Ghagiel

Ghagiel is the last Qlipha before Thaumiel and is the active force of the dark side. Ghagiel is associated with phallic gods and beings like the Devil in his most masculine sexual form, or the antique god Priapos with his giant red phallus. Ghagiel corresponds to Shiva in his most phallic shape when the power of his lingam, or phallus, causes the third eye to open so that the universe is destroyed and recreated in one and the same moment. If Satariel is the throne of the dark goddess, then Ghagiel is the throne of the dark god. Beelzebub, who is referred to as the prince of the demons, rules Ghagiel. His name is generally interpreted as 'the lord of flies', but archaeological findings tell us that Beelzebub was originally a Phoenician god called Beelsebel, which means 'lord of lords'.

When reaching Ghagiel one becomes a magician in the deepest sense. Magic is the art of will, and this is the center of will. This is an active level that is represented by the wand of the magician. The wand is a copy of the world axis around which the universe rotates. The male sky god, which can be found in most religions, corresponds to this axis, and he is the one who creates and upholds the world and its order. The world axis is the phallus of the god. Ghagiel, ruled by Beelzebub, represents the forces of the apocalypse that cause the wand to break and fall apart. The lord of flies feasts on the old world, like flies consuming a corpse. From the ashes of the old world, the magician

recreates the universe by raising his wand and lets it become the world axis around which a new universe rotates.

Thaumiel

The goal of the Left Hand Path, according to the Qliphotic-Alchemical path, is to reach the outermost dark sphere, Thaumiel. The Thaumiel Qlipha signifies 'the twin' or 'the twin god' and is represented by the two devil princes, Satan and Moloch. They correspond to the utmost polarity and duality inherent in one principle. Like a Janus face, the two devil princes gaze in two opposite directions. One gazes outwards on that which has been, the creation that the magician has revolted against and is now emancipating himself from. The other is gazing in towards the future and the worlds that the magician—now as a god—is able to create. Satan is the 'opponent', or the rebel, against Creation and those structures that bind together existence and limit the magician. Moloch means 'king', or 'lord', and is the one who creates and rules new worlds. These two principles of 'lord' and 'rebel' are united at Thaumiel. They are at each end of the black hole that opens when the magician reaches Thaumiel. Satan destroys universe A, in which the magician is a creation, and Moloch opens universe B, in which the magician is a creator. These mysteries are considered so revolutionary and difficult to understand that one deals with them exclusively during higher degrees of initiation.

Thaumiel's division is the reason why the number of the Qliphoth is 11, and its formula is AA = *Adamas Ater*, 'The Black Diamond'. Numerologically, the numbers 1–10 or 10–1, represent the unity between man and god, the end and the beginning. The serpent biting its own tail symbolizes this. When the magician progresses according to the Qabalistic levels Kether,

the highest principle, is reached at the final stage. At Kether the 10 and 1 have been united and the circle has been closed: the adept of the light has reached his goal and become one with God. The dark adept also reaches this level, but has the choice at this stage to take one more crucial step. Through Thaumiel another, eleventh, level is opened: a black hole that becomes a gate to another universe. The dark adept frees himself completely from God and the old Creation and becomes a creator. Instead of becoming one with God, the magician becomes a god himself through the eleventh level. This is the final goal and the essence of the Left Hand Path.

The western Left Hand Path and the eastern Indian Left Hand Path, the Vamachara, strive towards the same goal. The common yoga of the Right Hand Path strives—just like the light western mysticism—to reach unity and melt together with God or the divine. The Right Hand Path in Tantra also has this goal. Julius Evola in *The Yoga of Power* explains the difference between the Right Hand Path and the Left Hand Path:

> There is a significant difference between the two Tantric paths, that of the right hand and that of the left hand (which both are under Shiva's aegis). In the former, the adept always experiences 'someone above him', even at the highest level of realization. In the latter, 'he becomes the ultimate Sovereign' (chakravartin = worldruler).

The Left Hand Path takes a further decisive step than the Right Hand Path. It represents the mysticism around the number 11 and the AA formula. The Right Hand Path leads to unity with God, while the Left takes one step beyond God. The Right Hand Path leads to a conclusive and final, eternal goal, while the goal of the Left Hand Path is to arrive at a new beginning. The two roads have been compared to the two ways that one can follow a river. The Right Hand Path follows the river into

the sea, while the Left Hand Path goes against the flow back to the spring. The Left Hand Path goes backwards and against the stream. When the magician reaches the spring he has the possibility to alter the direction of the river and create a new river if he wishes to. Another important aspect of the Left Hand Path, in both the west and the east, is the importance of the dark goddess; Lilith and Kali are the black mothers, and their womb is the actual source towards which the dark magician strives in order to be reborn as his own child and his own creator. The difference between the goals on the Right Hand Path and the Left Hand Path are the same in both the east and the west. In the west, the highest sphere of light is Kether, 'the Crown', and here one reaches unity with God. In the east, the highest level of light is the crown Chakra, Sahasrara; at this stage the adept reaches Samadhi, which means 'unity with God' and is a unity with the divine. This state numerologically corresponds to 10. This stage is symbolized by the diamond: the purest and hardest form of carbon, the foundation of all life. In his book *777*, Aleister Crowley writes, regarding Kether and the number 1, 'The diamond is white brilliance; it is pure carbon, the foundation of all living structure'. The adept of the Left Hand Path also experiences this level, but has, through his magical work, the possibility to take another step (1 beyond 10, i.e. 11, which corresponds to a conscious step in through the gate 0, that is 1 beyond 1). This step is the secret behind the division of Thaumiel and the two twin devils, Satan and Moloch. The step beyond Kether and the Sahasrara is symbolized by the black diamond *(Adamas Ater)*. Crowley describes the black diamond in *777* when reflecting on the number 0: '*It is invisible yet contains light and structure in itself.*' The black diamond represents the ultimate freedom of the Left Hand Path by offering one further step than the Right Hand Path. Julius Evola describes how this thought exists in the Tantric Left Hand Path:

> The creative and productive aspect of the cosmic process is signified by the right hand, by the color white, and by the two godesses Uma and Gauri (in whom Shakti appears as Prakashatmika, 'she who is light and manifestation'). The second aspect, that of conversion and return (exitus, reditus), is signified by the left hand, by the color black, and by the dark, destructive godesses Durga and Kali. Thus according to the Mahakala-Tantra, when the left and the right hands are in equilibrium we experience samsara, but when the left hand prevails, we find liberation.

When the adept of the Left Hand Path takes the step beyond Sahasrara, he reaches a state beyond Samadhi, which is called Kaivalya. The Indian adepts of the light strive towards Samadhi, but the dark adepts seek Kaivalya. Kaivalya is a state corresponding to the black diamond that the magician reaches at Thaumiel. Here the adept reaches a state of absolute individuality and divinity. Instead of becoming one with God, here the adept becomes God. This is a state of total trance and absolute presence within oneself. The adept has the universe and all the potential within and from this can create a new universe. To reach this stage the dark adept needs to open a form of black chakra beyond the Sahasrara. It is called Sunya, or Shunya, and corresponds to Thaumiel and the black hole. This level is described in *Aghora II: Kundalini* by Robert Svoboda:

> In the Shunya state all names and forms become extinct, and all you are aware of is your own individuality; otherwise only the void remains. Everything in the universe is contained in the Shunya state, in unmanifested form; you can no longer perceive it. Although people call the Shunya state the Void, it is not empty, it is full.

The possibility of opening the black chakra arises after the magician has accomplished a complete awakening of the Ajna chakra

and the third eye. The Ajna chakra is a lower form of Sunya within the body. Sunya is the third eye (the eye of Lucifer or Shiva) in a higher form, reserved for the most advanced adepts on the Left Hand Path. With the activation of the Ajna chakra, the adept faces a final decision: to become one with God in the Sahasrara and thus be disintegrated, or to attempt the great and very difficult step through Sunya to become a god. Neither Sahasrara nor Sunya are actually chakras in the general meaning of the word. Man has six main chakras, from the base chakra to the Ajna chakra in the head. The three lower chakras are dominant in persons who are focused on earthly matters and their base instincts. In spiritual persons the three higher chakras are the dominant ones. Adepts of the Right Hand Path are predominantly trying to raise their energies from the lower levels to the higher in a process that leads to enlightenment at the Ajna chakra, where the adept realizes the illusory nature of the Self and the universe. The final goal of the Right Hand Path is to take the great step out to Sahasrara, to reach Samadhi and an extinction of the Self. The adept of the Left Hand Path can take a step back into himself at the Ajna chakra and find three hidden chakras that are concealed inside the head. The three secret chakras are Golata, Lalata and Lalana. They can only be experienced when the kundalini is completely awakened and has made the Ajna chakra flame with force. Only when the Ajna chakra burns with the Kundalini force can the adept find the three secret and hidden chakras in the back of his head. According to the Vamachara, these three chakras can only be opened through the blessing of Kali. The secret chakras can make the adept a god while in his own body.

Thus, there are 3 x 3 chakras, three of which are secret and are only opened by very advanced adepts on the Left Hand Path. The next step is to reach the Sahasrara chakra, but through the awakening of the Ajna chakra and the secret chakras the adept

can take a step beyond the Sahasrara and the tenth level, in through Sunya to an eleventh level, to create new worlds beyond Sunya. On the other side of the black hole the adept will also find the infinite light that has previously been experienced as darkness. Instead of God's unity, the dark path offers a dynamic duality as the highest principle. Unity is equivalent with extinction, while the outermost duality gives life and energy.

When the magician reaches Thaumiel, he finds himself at the absolute core. Thaumiel is the eye of the Dragon and the throne of Lucifer. The magician can stay here forever, but can also make the ultimate choice. All religious, philosophical and metaphysical goals can be reached from this level. The magician can enter Nirvana, become one with the darkness or the womb of Kali, but it is also possible for the magician to invert Thaumiel and become one with God and the bright side. The magician can re-enter the lower levels or take the final step out of this universe.

Qliphotic Invocations

The four Qliphotic invocations that will be presented here are directed to the four Qliphoth that are below Thagirion: Lilith, Gamaliel, Samael and A'arab Zaraq. The Qliphoth above Thagirion are too abstract for the magician to be able to work with without experienced guidance. The invocations are directed to the demon rulers of the different Qliphoth. The Naamah invocation opens up a crack in the material plane and enables communication and contact with the other side. The work with this Qlipha can also generate success in material matters. The Lilith invocation gives rise to dreams, visions and astral journeys. Lilith rules Gamaliel, which is the abode of the Succubus, the Incubus and other sexual astral entities. The Adramelech invocation takes the magician to areas of his intellectual genius and the outer limits of reason. The Baal invocation can awaken erotic passions and the forces of a warrior.

Qliphotic ceremonies should be conducted in desolate places that awaken the sublime feeling that arises when the beautiful and the terrifying are combined. Deserts, moors, mountains, deserted beaches and forests are suitable areas. The magician could also conduct the ceremonies on burial grounds, in old abandoned houses or in ruins. Of course, a dark magical temple is a superb location for Qliphotic ceremonies.

An eleven-pointed star is drawn on the floor and placed on the altar. The magician lights eleven black candles and the

Qliphotic incense. First, directing the magical dagger toward the four cardinal directions purifies the site. Then follows an introductory meditation. The thoughts should be concentrated in the lower and back part of the brain, 'the reptile brain'. After the meditation follows the reading of the invocation. The ritual can be further enhanced when combined with the opening of the seven gates. After the toast to the demon rulers of the cardinal directions in the middle of the ceremony, the chosen invocation is read.

The Qliphotic incense:

Thorn apple *(Datura stramonium)*
Henbane *(Hyoscyamus niger)*
Thistle oil *(Carthamus tinctorius)*
Wormwood *(Artemisia absinthium)*
Mugwort *(Artemisia vulgaris)*
Monkshood *(Aconitum napellus)*

The parts of the incense are mixed equally. If not all ingredients can be found, one or a few can be used instead.

A warning is required at this stage. Qliphotic operations often generate very strong and uncontrollable effects. The Qliphoth has been called the 'excrements of the universe' or 'fruits on the tree of death'. It is associated with abnormality and the forces of chaos. Strong experiences of sex and death, lust and suffering are common, as are other paradoxical extremes. Never work with the Qliphoth if you are mentally or physically unbalanced.

The magician draws a circle around himself on the ground and stands in its center. On the ground or on the altar is a wand, a knife and a chalice. Details regarding these tools can be studied in the chapter about demon conjurations according to the *Grimorium Verum*. The magician begins by turning to the east and points his wand in this direction. The ritual will proceed clockwise to symbolically follow the journey of the sun towards the night in the north.

The magician declares: *I open the gate of dawn in the east, and I conjure the element of air in the name of Amaymon.*

The magician turns to the south and declares: *I open the gate of noon in the south, and I conjure the element of fire in the name of Göap.*

The magician turns to the west and declares: *I open the gate of evening, and I conjure the element of water in the name of Corson.*

The magician turns to the north and declares: *I open the gate of night, and I conjure the element of earth in the name of Zimimay.*

The magician turns his gaze downwards and points his wand to the ground and declares: *I open the gate of the underworld in the name of the letter Mem, and I conjure the element of the primeval water, its salt and its black color: in the name of Lilith.*

The magician turns his gaze upwards and points his wand to the sky and declares: *I open the gate of the heaven in the name of the letter Shin, and I conjure the element of the primeval fire, its sulphur and its red color: in the name of Lucifer and Samael.*

The magician holds the wand at the solar plexus and focuses on a central point, at which the above and the below meet and from which the cardinal directions are based, and declares: *I open the gate to the astral world in the name of the letter Aleph, and I conjure the element of the primeval air, its mercury and its white color: in the name of Chiva and Sariel.*

The magician closes his eyes and awaits the arrival of the forces. Thereafter the chalice is lifted, filled with wine or a magical brew, and the forces are greeted in the order they were called. The magician holds the chalice in each direction and declares: *I greet you (demon's name) and offer you a toast.*

If the magician is doing a Qliphotic invocation, now is the time to read it. The ceremony is ended with a farewell to the forces and a closing of the gates by pointing the dagger in the seven directions, but in the opposite order, starting upwards and ending with east. Before each direction the magician declares: *Go in peace (demon's name) and return to the place from which you came and appear again whenever I call upon you.*

The Naamah Invocation

LEPACA NAAMAH AMA RUACH MASKIM ROSARAN

Naamah, daughter of the heart of darkness, come forth from the womb of the night. Come in your flaming robes and open our eyes to what is hidden. Open your night and bring forth the shadows that lurk in the unknown. May your black fires flow over the border, and may we taste your power and beauty.

O NAAMAH AGAB NAROMBRUB

NAAMAH BACARON LILITH
MARAC NAAMAH ARIOTH DEBAM
O NAAMAH PACHID LABISI

In the splendor of your shimmering power, the spirit of the world is reflected. Let us pass through the mirror and become united with your abundance. O Naamah, let the pillars of existence fall apart and give room for the darkness that you breed.

NAAMAH TURITEL MALKUTH ORCOSIL
KIPOKIS RUACH MEHKELBEC

Naamah, bring back again the primordial and let the wilderness come alive. You are the clear wind that can cleanse our soul from lies. Through you the true power can flow freely. O Naamah awaken the Dragon that rests in your womb so that the world may be reborn by its power.

LEPACA NAAMAH AMA RUCH THELI
HO DRAKON HO MEGAS

The Lilith Invocation

LEPACA LILITH RUACH BADAD ARIOTH SAMALO SCHED

Lilith, open your womb, open the shell of darkness and come forth from the cave of dark dreams. Lilith, let your blood flow like volcanic lava and be the force through which the Dragon arises.

OPUN LILITH AMA LAYIL NAAMAH
RIMOG ARIOTH LIROCHI LILITH

O Lilith, the world is seduced in your embrace and there the remains of all ages can meet beneath the shadow of your cruelty.

NAAMAH RIMOG ARIOTH LIROCHI LILITH

Lilith, you are holding the sceptre and the dominion. Give us the dominion and the fulfilment of our dreams.

LEPACA LILITH RUACH ARIOTH NAAMAH SAMALO SCHED
HO DRAKON HO MEGAS

The Adramelech Invocation

LEPACA SAMAEL SEMELIN ADRAMELECH RUACH GONOGIN

May the shadow gate open and release the mighty peacock to spread its rainbow wings in proud hybris in defiance towards the gods of the light. May the shells of inferno open and release the poison that shall be the last meal of the angels of reason.

SAMAEL LUESAF KATOLIN MANTAN ADRAMELECH ABAHIN

We invoke Adramelech so that you, in your pride, and in your insanity, shall free us from the prison of reason. Open the doors to the gardens of insanity and creativity where we shall rule. There we shall carry the Black Diamond as our lantern on the paths of darkness and shadows. O Adramelech, your insanity is your wisdom, and it is our path to the worlds of will and power. It is our path to the Dragon.

SAMAEL SARAF ADONAI ADRAMELECH
NAGID DALEP NAGID DALEP SAMAEL

O Adramelech, guide us through the glimmering black gates of Samael. Show us the way through the gates of beauty and laughter so that we may defy all those worlds and all those conceptions that we used to know as truth. O Adramelech, show us the truth, and show us the lie.

SARAF ADONAI SAMAEL
HO DRAKON HO MEGAS

The Baal Invocation

LEPACA A'ARAB ZARAQ DORAK SAMALO ZARAQ

May the shell of darkness open to release the raven of disintegration, so that it will fly over the desolate lands. May the shadows rule, and the night open its jaws to release the annihilator of all armies.

BAAL ROMERAK A'ARAB ZARAQ MILIOM BAAL REGINON

May the lightning crack the sky and state the arrival of power. May the lightning destroy the bridges behind us. May the thunder burn in the heads of our enemies as a signal of victory, the triumph of the lightning and the raven.

BAAL ROMERAK

Screaming in the ecstasy of victory, the raven flies in the sign of the dragon. The heavens are torn to pieces and, like graves, are the shells of darkness now opening

A'ARAB ZARAQ MILIOM

The eye of the typhoon is staring out over the death of the present. Annihilation arrives as an omen of total freedom. The dagger of evil cuts through the night.

BAAL REGINON

Riding on the back of the Dragon, we are following the flight of the raven through the skies.

LEPAGA A'ARAB ZARAQ DORAK BAAL SAMALO ZARAQ
HO DRAKON HO MEGAS

The Qliphotic Tunnels

Twenty-two tunnels, dark counterparts of the twenty-two tunnels on the Sephiroth, pass between the ten Qliphotic worlds. The tunnels have been known under different names, such as Schichirion, which means 'black' or Necheshiron, which means 'snake-like'. The names of the tunnels that are used below are those which have been most commonly used by contemporary western dark magicians and were published in 1977 in *Nightside of Eden*, the Qabalistic classic by Kenneth Grant. The names on the tunnels also denote those entities that rule the tunnels, in the same way that Lilith and Samael are both worlds and demons. The paths and the tunnels are thought to correspond to Tarot cards and Hebrew letters in various ways. Kenneth Grant has based his correspondences on the Tarot as developed by Aleister Crowley. In this system, The Emperor corresponds to the path that extends between Netzach (or the Qlipha A'arab Zaraq) and Yesod (Camaliel), while The Star extends between Chokmah (Ghagiel) and Tiphareth (Thagirion). The system that I am presenting below is based on an older and more traditional placement in which the two examples above are exchanged. Thus, the cards and the paths follow a chronological pattern around the tree with the first cards at the top and the lower ones further down.

Tunnel 22, between Lilith and Gamaliel

This tunnel, or its Sephirothic equivalent, does not exist in the original, perfect Tree of Life before the Fall. This is the path down to the material level from the astral plane. On the original, perfect Tree of Life before the Fall, neither Malkuth-Lilith nor the material plane existed. Instead, man lived in an astral Garden of Eden which represented Yesod. Only when Daath fell from its original location was the material plane born.

On the perfect tree, this path or tunnel linked Daath and Tiphareth. After man had eaten from the fruits of knowledge, Daath fell into the Abyss and Malkuth-Lilith came into existence. The Tarot key that corresponds to this path is The World (The Universe). This card illustrates the birth of the material plane. The woman in the card is the fallen Sophia, or Shekinah. This is the cosmic force, Shakti, that is manifested as Maya, the mother of illusions and dualities. Sofia-Shekinah-Shakti represents the knowledge that is Daath, which is manifested from vision (Kether-Chokmah-Binah) to reality through force and action. This path, or tunnel, represents the stage when an idea is finally manifested on the material plane.

This path, or tunnel, also represents birth, such as that when the child is separated from the body of the mother. The planet Saturn, which corresponds to this level, represents the principle that cuts the navel string. In myths, this is the final step in the separation of man from God after the Fall. The descent from the astral level of Yesod to Malkuth represents the expulsion from the Garden of Eden. It is on this level that Eve becomes fertile and gives birth to her child. Eve loses her astral virginity on Yesod and becomes the fertile mother, Eve, on the material level. The banished Eve who has become a mother belongs to

1. Amprodias
Thaumiel—Chagiel.
The Fool. Air.

2. Baratchial
Thaumiel—Satariel.
The Magus. Mercury.

3. Cargophias
Thaumiel—Thagirion.
The Priestess. The Moon.

4. Dagdagiel
Satariel—Chagiel.
The Empress. Venus.

5. Hemethterith
Chagiel—Thagirion.
The Emperor. Aries.

6. Uriens
Chagiel—Gha'ahsheblah.
The Hierophant. Taurus.

7. Zamradiel
Satariel—Thagirion.
The Lovers. Gemini.

8. Charaeith
Satariel—Golachab.
The Chariot. Cancer.

9. Tempiioth
Golachab—Gha'agsheblah.
Strength (sometimes Justice). Leo.

10. Yamatu

11. Kurgasiax

12. Lafoursiax
Golachab—Thagirion. Justice (sometimes Strength). Libra.

13. Malkunofat
Golachab—Samael. The Hanged Man. Water.

14. Niantiel
Thagirion—A'arab Zaraq. Death. Scorpio.

15. Saksaksalim
Thagirion—Gamaliel. Art (Temperance). Sagittarius.

16. A'ano'nin
Thagirion—Samael. The Devil. Capricorn.

17. Parfaxitas
Samael—A'arab Zaraq. The Tower. Mars.

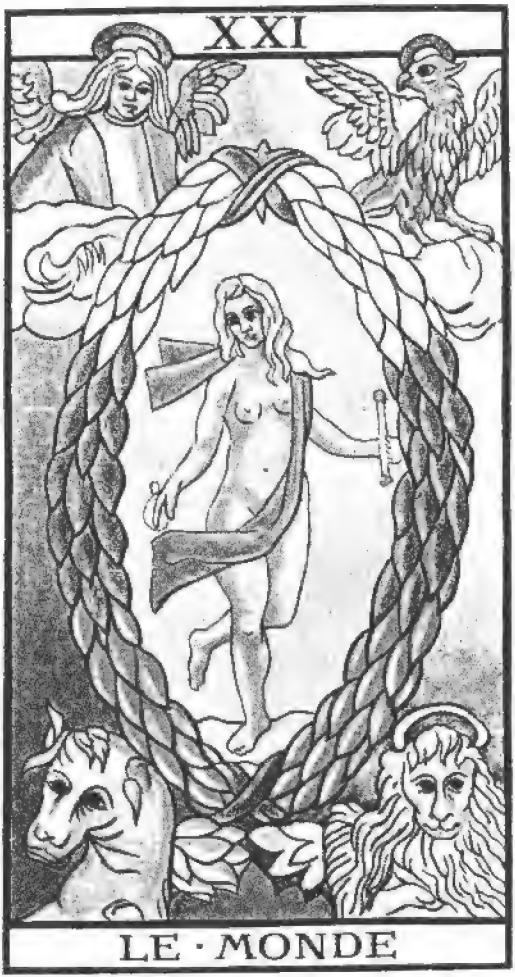
18. Tzuelifu
A'arab Zaraq—Gamaliel. The Star. Aquarius.

19. Qulielfi
A'arab Zaraq—Lilith. The Moon. Pisces.

20. Raflifu
Samael—Gamaliel. The Sun. The Sun.

21. Shaligu

22. Thantifaxath


XXI
LE · MONDE

Malkuth. She is the woman who, through her pregnancy, gives birth to a body from her body, and is thus the principle of duality and matter.

The opposite of Malkuth is Lilith, the dark shadow of Eve. She is not the mother, but the slayer of children and a representative of the phase of menstruation. Lilith does not give birth to physical children but uses the fertile force for magical ends. She absorbs the force from menstruation and the semen of men to direct it towards the dark Abyss. In the middle of this Abyss is Lucifer.

To ordinary people, Lilith is a vampire, but to the dark adept she is an initiator who leads the adept towards the dark illumination. Lucifer is an embodiment of the Drakon principle, the divine all-seeing in which will and reality have become one.

Thantifaxath is the tunnel which leads the force from the material plane to the dark astral worlds beyond the normal levels of creation. Thantifaxath does not run through the levels which are part of normal creation. This is beyond the will of God and a step further from God than the material plane. Through entering the Qliphotic tunnels, the magician is deepening the Fall. While the paths of the light are trying to bring man back to a childlike state in unity with God, the Qliphotic paths lead away from God. This is a process of liberation where man experiences a magical birth and passes from the state of man to the state of God.

Thantifaxath represents the first steps on the dark alchemical process of giving birth to oneself. Saturn and the Hebrew letter Tau, which correspond to Thantifaxath, represent death and the end, but are also the gates to the second birth. The adept enters the *Matrix* of Lilith and prepares to be born into the dark worlds beyond Creation. The *Matrix* of Lilith is the kingdom of death, and to the common man this is the end, but to the dark adept the kingdom of death is the gate to rebirth as one's own creation. Thantifaxath corresponds to the letter T

that symbolizes the darkness, Saturn and Tau. The T sign is connected to the Greek Omega, and both letters denote the turning point where death and life converge at a crossroad. They represent the womb, the *Matrix* and the fallopian tubes. On Thantifaxath the magician might encounter vampires and other entities which exist in the in-between zone between the dead and the living. Vampires have their soul in the dark astral kingdom of death on the Gamaliel Qlipha, but they are active on the material plane through Thantifaxath. They are living through the illusion-creating moonbeams of Gamaliel and create the illusion of being alive, though they belong to the dead. The legend that vampires cannot survive in the sun, or that they are not visible in mirrors, comes from the fact that they are illusions. By their blood-drinking and by sucking other people's energies they can uphold an illusory existence. Their essence has been lost deeper in the tunnels, but they have stayed on the material level by gaining energy and the essence of their victims. The vampire sucks out this essence on the erotic level. The vampire tries to suck in the energy that is released during orgasms, and the vampire often appears as sexually attractive. The vampire is only a persona; only the outer shape, or mask, of man. The vampire holds the persona, or mask, alive by sucking life-force from others. Public persons and artists might become unconscious vampires who give up their own existence and personal core to use it to feed the outer picture of themselves. They are feeding on an outer confirmation, the energy that they receive from their surroundings. They must constantly suck in more energy to satisfy an increasing inner emptiness.

Dark adepts can, on the other hand, use vampirism as a form of dark alchemy. The vampire, just like the alchemist, is someone who has reached immortality. The adept uses the erotic visions on Thantifaxath, and the other Qliphotic tunnels, to direct his energy into the dark spheres. The sexual energy is re-focused

from the reproductive instinct to the process of self-deification. The vampirism of Lilith is, for the dark adept, an initiation of the sexual energy, where the energy is directed from pure reproductive instinct to the Draconian 'clear seeing'.

Eve represents biological maternity and sexuality as reproduction. Lilith represents a form of sterile sexuality directed towards self-deification and pleasure. She is the mother of demons rather than physical children and uses her erotic power for magical ends.

Thantifaxath Visualization

This visualization can be practised alone through memorization, or together with another magician who can guide you through it.

> You are at the foot of a verdant mountain, which is lit by a hot afternoon sun. On the mountain there are farms, and you can see animals and people further away. The upper part of the mountain is covered with snow, and you cannot see its top which is above the clouds. You are walking on a path which is winding up to the north side of the mountain, which is not lit by the sun, and you find that you cannot yet see its landscape.
>
> After having walked for a while along the path, you begin to see the north side of the mountain, covered in shadows, in front of you. The terrain is steeper and more demanding with cracks, ravines and pointed rocks. You cannot see any people here, and the landscape is barren with overgrown bushes with sharp thorns. The path turns, and you enter the shadows of the north side of the mountain. You see the sun disappear beyond the mountain and the path becomes cooler. A small snake crawls fast over the path and disappears into a hole in the mountain. You are curious and look into the hole. The snake has disappeared, and the hole seems to go far into the

mountain. You can see a vague red light from the mountain and an aromatic scent, reminiscent of oriental incense and blood, can be smelled. Suddenly, the snake comes out of the hole and bites you before disappearing into the hole as fast as it came out. You can see the mark of its teeth on your hand, and you can feel an intense pain and dizziness spreading through your body. The pain feels like cold steel but soon becomes a euphoric feeling of excitement. You fall down in front of the hole and stare into it, numb in your body.

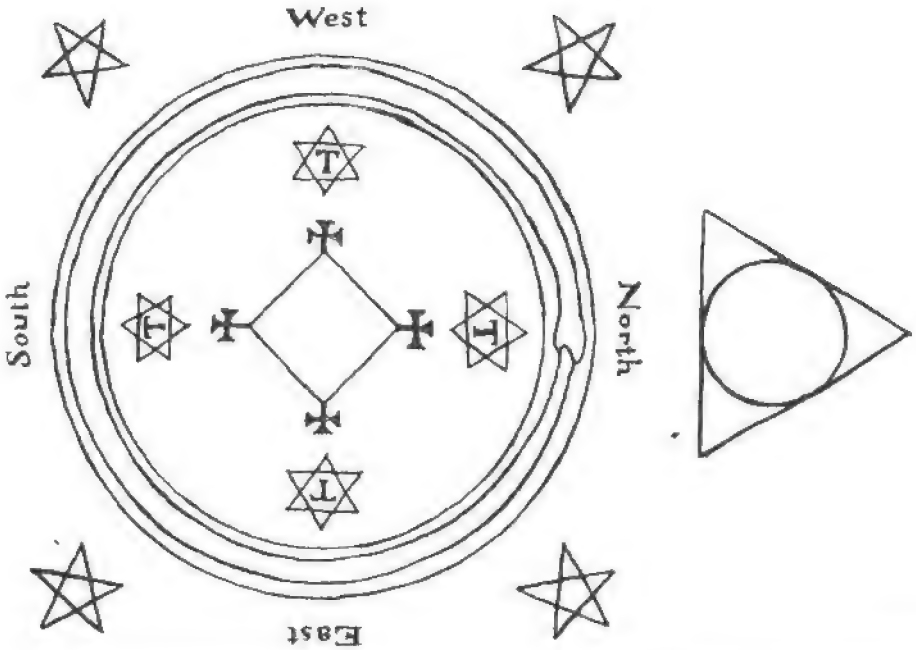
The hole in the mountain seems to pulsate with a red light that grows in intensity. The red light pulsates out towards you in concentric circles, and you realize that you are being sucked into the hole, which seems to be growing in size. The hole has become a tunnel whose end you cannot see. You are floating in through the tunnel. The tunnel has black walls pulsating with an intense red light. The tunnel is almost round, but from its roof and floor grow stalagmites and stalactites, which resemble jaws, dripping with saliva. The walls glitter as if containing metals or crystals, and the walls smolder with a thick aromatic scent. You can no longer decide what is up or down in the cave and you experience yourself falling down a bottomless hole.

In front of you, in the tunnel you can soon make out the contours of a female body. A naked woman with long black hair can be seen further ahead in the cave. She is coming closer as the walls pulsate red. She is dancing ecstatically, an erotic dance. You can now see her clearly. She is moving her lips in what could either be laughter or a scream. She is holding two bloody crescents, and her body is covered in blood. Her eyes stare, but since they are totally black you cannot see what she is looking at. Behind her you can see the end of the tunnel, first as a small point of light far away, but soon you see a flame-colored circle that is slowly getting closer. After a while you realize that it is a full moon that is rising behind the woman and that you are falling through empty black

space towards the moon. The moon appears to be connected to the woman and is covered and dripping with the same blood that covers her. The blood appears to be the same pulsating red light that you saw in the tunnel. You fall towards the moon until you are swallowed up by its landscapes.

At this stage, you might have fallen asleep, otherwise you conclude the visualization by refocusing on your physical body and proceed with an auric meditation in which you strengthen your astral body and aura. It is very important to clearly mark the end of the Qliphotic working with an auric meditation or a banishing ceremony in which you point your magical dagger towards the six directions.

Dragon Rouge has descriptions of workings for the remaining twenty-one tunnels, as well as two hidden tunnels that pass under the Abyss, provided for initiates.


West
South
North
East

Goetic Magic

Goetic magic holds an exceptional position within dark magic. It has attracted many magicians with its demons, evocations and suggestive sigils, and the histories regarding powerful and often devastating results are numerous. Allan Bennett, the magical teacher of Aleister Crowley, allegedly told Crowley at one of their first meetings in 1899: *'Little brother, you have been meddling with the Goetia.'* Crowley denied this and claimed that he was not worthy even to speak its name. Bennett replied: *'In that case the Goetia has been meddling with you.'*

Goetia is the name of the first, and most notorious, part of the grimoire *Lemegeton*, which is also called *The Lesser Keys of Solomon*. The *Goetia* contains descriptions of 72 demons. It portrays vivid descriptions of the appearances of demons when conjured by evocation, and presents their title and rank within the infernal hierarchies, as well as the legions of spirits that they control. Bizarre and often beautiful sigils belong to each demon, each of which can be conjured for different purposes: everything from the teaching of philosophy to making women undress before the magician. The *Lemegeton* exists in a number of original manuscripts which differ slightly, displaying the names of the spirits in certain variations. In some variations the *Lemegeton* consists of five parts and in others only of four. Besides the introductory *Goetia*, there is also the *Theurgia Goetia*, describing 31 spirits corresponding to the directions of the compass. The *Theurgia Goetia*

contains numerous sigils, and the spirits are described as being both good and evil. The third book of the *Lemegeton* is the *Ars Paulina,* which describes angels corresponding to the hours of the day and to the signs of the Zodiac. The fourth book is the shortest and is called *Ars Almadel.* The fifth book is called *Ars Notoria* and is the oldest part, but it is, however, not published in all versions of the *Lemegeton.*

Together with his magical partner, George Cecil Jones, Crowley used the *Goetia.* They conjured the demon Buer, whose speciality is to cure illness. They wished to aid Crowley's magical teacher, Allan Bennett, who was severely stricken with asthma. Bennett needed to travel to a warmer climate than England, but lacked the means to do so. Crowley and George Cecil Jones managed to evoke Buer to visible appearance, but since his appearance did not correspond to his description in the *Goetia* they thought that the operation had failed. Shortly after, according to Aleister Crowley, things begun to occur in a miraculous way. Bennett was able to move to Sri Lanka just as he had wished. Crowley stated that the operation had been a success after all.

Solomonian Magic

There is one genre of magical books that claim to represent the original Solomonian magic, and even to be written by King Solomon himself. The two most famous Solomonian texts are *The Greater Keys of Solomon* and *Lemegeton—The Lesser Keys of Solomon.* Solomon was known for his great wisdom, and the legends tell us that he controlled vast hordes of spirits and djinns. Solomonian magic is mainly an art of conjuring spirits through sigils. There are few who believe, however, that this form of magic actually stems from the legendary king Solomon, and it

is even less probable that he wrote the books. Nevertheless, this form of magic goes back to ancient times, even if the famous manuscripts date from the 16th century or later. Solomonian magic is probably closely related to Babylonian magic and might have entered the Jewish tradition during the Babylonian captivity. Several of the demons of the *Goetia* are gods and spirits from the Babylonian tradition, or from other peoples of the region. Something else that reveals the affinity with Babylonian magic is that the numbers 6 and 60 are pivotal in Solomonian magic. The numerical system of Babylon was based on the number 60, which is the main difference compared to our numerical system, which is based on 10. We still divide according to the Babylonians, who in turn received this system from the Sumerians. The fact that time and angles are measured the way they are today is an inheritance from the Babylonians. The reason behind the present use of base 60 for counting is the fact that it is, in some cases, easier to count in this manner. Solomonian magic is in this way in correspondence with astrology, which is also based on this numerical system.

Despite the fact that Solomonian magic uses angelic invocations and contains prayers and tributes to Jehovah, it is still largely demonological, and thus goetic. From early legends of Solomon we discover his constant meetings with demons and djinns. Solomon entered into disputes with demons, like the mocking Morolf, and allowed the djinns to show off their magic before him and the queen of Saba. An early Solomonian text, *The Testament of Solomon* from the first century CE is like a catalogue of demons and lists thirty-six 'rulers of darkness'. Even if most known Solomonian manuscripts derive from the Middle Ages and Renaissance, we can assume that their information is significantly older. A Gnostic Nag Hammadi text describes the creation of fourty-nine androgynous demons whose *'name and functions can be found in the book of Solomon.'* This is a very

early reference to a Solomonian demonological text. Solomonian magic was probably practised in certain Gnostic circles. Kiesewetter, the German scholar, presented the theory that the name Lemegeton, the meaning of which is unknown and disputed, might have been the name of a Gnostic magician. The British Museum owns a number of copies of the *Lemegeton*.

Goetic magic is often referred to as 'low magic', unlike theurgical 'high magic'. Low magic, as in the case of Goetic magic, is often perceived as a form of magic that focuses on petty goals. But, if one studies theurgical magic one soon finds that both forms of magic can satisfy great and small human desires. The concept of low magic in connection with the *Goetia* should not be understood in terms of quality. The demons also teach the highest arts and knowledge. Goetic magic is rather chthonic magic that invokes the forces of the underworld and the Abyss. Goetic magic belongs to the nightside and theurgic magic to the dayside.

The word Goetia originates from a Greek word denoting sorcery and witchcraft. A *goetes* was a sorcerer, or dark magician, different from a priestly magus. Today, magus can also denote a darker form of magician (and alchemist), but the old designation for a dark magician, or conjurer of demons, was *goetes*. Even if the *Goetia* in *Lemegeton* is the foremost document for practical Goetic magic, this magical tradition does not have to be based on the *Goetia*. Other demonological and Solomonian texts such as *Le Dragon Rouge* and *Grimorium Verum* can also be called Goetic. Also, Faustian grimoires such as *Magia naturalis et innaturalis* and Qabalistic demonology such as *The Magic of Abramelin*, can be viewed as Goetic. Goetic magic is a denomination that covers the entire Qliphotic magical system, especially practical Qliphotic magic. The *Goetia* contains important keys to deep Qliphotic work and the Left Hand Path. This makes the *Goetia* a significantly more advanced, but more dangerous, text than is generally assumed.

The key to Goetic magic can be found in the formula of Shemhamforash. This word denotes the secret names of God that are 72 in number. When considering the actual number of demons in the *Goetia*, one will discover that they are also 72 in number. The Goetic demons are shadows of God and Creation. They are the spirits of the Qliphoth inhabiting the anti-worlds of the *Sitra Ahra*. The number 72 contains the keys to Qabalistic, Qliphotic and Goetic mysteries. The Shemhamforash and the names of God and his 72 angels can be found in the fourteenth chapter of the book of Exodus 19:21. In Hebrew, each verse is written with 72 letters. When placing the verses above each other, 72 columns with three letters each appear. When the holy suffixes EL, AL or YAH are added, God's 72 secret names can be found.

The number 72 is anything but random. In the center of the Qabalistic perception of the universe and Creation we can find the number 6. The number 6 represents the sun and the center of Creation, corresponding to the Sephirah Tiphareth, or its dark counterpart, Thagirion. The hexagram, which is the symbol of Creation, and the number 6 combine the triangles of the above and the below. The orbit of the heavens around the world of man consists of the twelve signs of the Zodiac (6 x 2). These are called sun signs. When multiplying the sun signs with the number of the sun (12 x 6) the product is 72.

Shemhamforash and the 72 names are connected with the time and space of Creation. The 12 months are governed by the sun signs, and 6 spirits rule each month (12 x 6). Each of the 24 hours is ruled by 3 spirits (24 x 3=72) representing the waxing, stable and waning characters. The number 72 is also connected with the four elements, the name of God and the four cardinal points of the compass. Eighteen spirits (6 x 4) represent each direction and element. God's names and the angels in the Shem-

hamforash represent the structure of the universe that upholds time and space and all laws of nature. The Goetic demons are the shadow sides of these angels and the forces that can open up gates in time and space.

There is an affinity between Goetic magic and Gothic magic; Gothic magic originates from Odin, who is also called Got, and his lore consists of the principles of the universe symbolized by the 24 runes. The number of the runes multiplied by three, which is also a pivotal number in Nordic mythology, gives us the number 72. Each rune can, accordingly, be linked to three Goetic demons. Furthermore, the number 72 becomes the sacred Gothic number 9 through the addition of 7 and 2, as is common procedure in numerology. The relation between Goetic and Gothic magic is explored further in the higher degrees of dark magic. The most well-known synthesis of Goetic and Gothic magic can be found in Faustian magic. *Magia Naturalis et Innaturalis* contains spirits that can be recognized from the *Lemegeton* and from Solomonian magic.

The 36 illness-causing demons of the *Testament of Solomon* are also connected to the Zodiac and the numerology around the Shemhamforash. The twelve star signs of the Zodiac control different body parts that the 36 demons can attack. The 36 angels that are conjured to banish these illnesses are also presented in the *Testament of Solomon*. Three illness-causing demons belong to each sign, and thus we arrive at the number 36. 36 multiplied by two gives us, again, the number of the Shemhamforash.

The number of the Beast, 666, also contains the number of the Shemhamforash: 72. This is reached by multiplying the sixes and dividing the result by their amount, which is 3. The key appears in the following way: (6 x 6 x 6)/3.

The Shemhamforash is connected with the name of God, IHVH, called the Tetragrammaton and considered so holy that it is not pronounced. The pronounciation is unknown, but com-

bined with the vowels in God's title: ADONAI, (meaning the Lord), we find the name Jehovah. The four holy letters of the Tetragrammaton correspond to the number four in all its forms: the four worlds, the four elements, the four beings seen by Ezekiel at the throne of God, etc. The name of the dark counterpart of God, cursed and kept secret by the Qabalists, is the name of God backwards: CHAVAJOTH. The shadow of God belongs to the Qliphoth and represents the demonic correspondences of the number four: the four worlds of the Qliphoth, the four rivers of the Inferno, the demons governing the four directions and the demons who rule the elements. God's dark antithesis rules over the 72 Goetic demons and all infernal legions.

God's 72 names found in the Shemhamforash consist of 72 letters that are extracted from the name AYN SOF (Ain Sof) and the names of the ten Sephiroth, as well as the word KDOS, 'holy', repeated three times and the sentence KONHSMIMWARS, 'Creator of heaven and the earth' (Genesis 14:19). The name describes the Creation, its structure and a triple tribute to the Creator. A shorter version of the Shemhamforash is based on 42 letters containing only the names of the ten Sephiroth. An even shorter version is built on 12 letters containing the names of the three highest Sephiroth. The name in its entirety is KTRHHMHTBWNH. A darker form of the Shemhamforash opens the gate to the shadow side. Its name consists of 12 letters, in which Daath replaces Kether. The name in its entirety is HHMHTBWNHD'AT.

According to the Qabalah, the two principles of the universe are form and energy, described as vessels and divine light. During Creation some vessels broke and 288 sparks of divine light fell into the Abyss. These sparks are fallen angels that exist in the Abyss as Luciferian light. By seeking these sparks in the Abyss, man can reach the knowledge of becoming a God. These sparks are the light in the darkness and are occasionally compared to a glowing dragon in the center of the underworld, or to Lucifer

standing in the center of the Inferno. The 288 sparks are Goetic forces; four demonic rulers rule the Goetic demons. 288 divided by 4 is 72.

The Demonology of the Goetia

In the center of the demonology of the *Goetia* we find the demon Belial, who is also mentioned in the Bible. In classical demonology Belial is associated with Sodom and Gomorrah, the two sinful towns that were destroyed by God. Belial was worshipped in the temple of Sodom, and the sinful and sinister people strive to rebuild the temple of Sodom in the same way that the righteous are striving to rebuild the temple of Jerusalem. Belial is supposed to have been created right after Lucifer and to have fallen into the Abyss along with him. Belial means 'the one without value' or 'the worthless one', but some interpretations claim that his name could be connected with the words Bel ('lord') and Al ('god') and mean 'The Lord of Gods' and that he is, in fact, a Babylonian god form. In the *Testament of Solomon*, it is instead Beelzebub who is the foremost of the demons. In this book, Solomon recounts how he conjures the lord of demons Beelzebub, or Beelzeboul:

> And now I commanded Beelzebub to appear, and I placed him on the throne and asked: 'Why O prince art thou sole ruler of all demons?' And he answered me, 'Because I am the last one left of all those angels of heaven who fell. I was the first angel in the first heaven and was called Beelzebub. And now I control all those who are bound in Tartarus.'

Beelzebub explains how he overthrows kings and places demons in people's minds so that they can never reach Heaven.

His greatest desire is to destroy the world. Only then will he reach peace. Some archaeological findings support the fact that Beelzebub was originally a Phoenician god named Beelzebel, which is supposed to mean 'lord of lords'. Beelzebub might be related to Belial.

In the *Goetia* it is told how the 72 demons are commanded down into a vessel made of brass together with their legions. This vessel, which appears in different versions in Jewish and Arabian myths, like the *Arabian Nights*, is an important element in Solomonian demonology. It is recounted that Belial, Bileth, Asmoday and Caap were the leaders of the demons. They were commanded down into the brass vessel because of their pride. Solomon bound the demons in the vessel with a divine seal that is illustrated in the *Goetia* and he threw the vessel into a deep lake in Babylon. The inhabitants of Babylon wanted to see what was in the vessel and went down to the lake with great hopes of finding hidden treasures in the vessel. When they opened the vessel, all the demons flew out and went back to their old homes. Only Belial stayed and entered into an idol and answered questions for those who sacrificed to him, and the Babylonians worshipped this idol as their god.

Belial in the *Goetia* and Beelzebub in the *Testament of Solomon* are demons that stay behind and become links between men and the demons. They are thus of great importance for the *goetes*, or the conjurer of demons. In the Qliphotic Qabalah both demons are connected to the Qlipha of the dark magician, Chagiel, the nightside of the magus Sephira, Chokmah. In the Qabalah it is described how Belial is a dark personification of Ain Soph and how he unites the forces of Chagiel beneath himself. In these circumstances he is described as a dark human dragon denying God. In the *Goetia* he appears as two angels of great beauty in a chariot of fire and announces that he was one of the angels that fell first. Beelzebub is the ruler of Chagiel,

and controls the forces that work against the Word, Logos (John 1:1–3), i. e. Creation and its mathematical-geographical conformity and order. At Chokmah, the bright magician becomes one with the divine Word and formulates it once again. The dark magician formulates the silent word that opens the gate to another universe. Chagiel is a form of the black light, the nightside of Ain Soph which, through the Qliphoth and the left emanations, manifested itself as an anti-force to the conformity of Creation. This is the esoteric comprehension of Beelzebub's wish to destroy the world as mentioned in the *Testament of Solomon*. The destructive will corresponds to Shiva's annihilation of the world at the opening of the third eye, the eye of Shiva. That which is annihilated are illusions and limitations.

The demons of the *Goetia* can be paired to the hours of the day with each governing different hours. The demons also rule the cardinal directions. The demons Amaymon, Corson, Zimimay or Zimimar and Göap rule the east, west, north and south respectively. These four demons rule the remaining 72. They are divided in a seven-level hierarchy that corresponds to the seven planets of traditional magic. The sigils of the demons are created in metals that correspond to the different planets. Some demons have a couple of titles of different rank which associate them with several levels. The seven levels of demons correspond to the planetary Qliphotic levels from Gamaliel (the Moon) to Satariel (Saturn). Fifteen marquises belong to the Moon and Gamaliel. Fourteen presidents belong to Mercury and Samael. Twenty-three dukes belong to Venus and A'Arab Zaraq. The nine demonic kings, among which number the infamous Baal, Belial and Asmodeus, belong to Thagirion and the dark side of the Sun. Twelve counts belong to Mars and Golachab. Seven princes govern Cha'agshebłah and Jupiter. The demon knight, Furcas, belongs to Satariel and Saturn. Besides belonging to different planets, the 72 demons are connected to the 12 zodiacal signs

and the four elements. Finding the corresponding zodiacal sign, planet and element may reveal the character of a demon.

Evocations and Invocations

Goetic magic is mainly founded on invocations and evocations. The magician conjures the names of various spirits who can carry out tasks or grant certain abilities and knowledge. The Qabalistic magicians were called Baal Shem, which means 'Master of Names', since they knew the names of the spirits and the correct words of incantation. The terms invocation and evocation can be traced to the Indo-European root '*vac*.' In the Indian tradition there is a goddess called Vac who embodies this word and is also the primordial power that carries all gods. In Latin we can find the words *vocalis*, which has become the word 'vocal' or 'vowel', as well as the word *voco* which means, 'I call' and is the word that has given rise to the terms invocation and evocation. If one adds the prefix 'in' we will get the word *invoco* that means 'I call in'. When changing the Latin prefix, we may obtain the word *evoco*, which means 'I call out' or 'to call forth'. Invocations are characterized by a more abstract presence of the higher forces, while the evocations strive to conjure a spirit on a more concrete level.

If one is to believe the *Goetia*, the invocation or evocation of a spirit is good for many things. The demons can awaken love and destroy enemies; they grant power and honour, but above all are they good teachers and tutors. The can communicate what has occurred in the past, what happens in the world in the present and what will take place in the future. The demons can provide familiars, which is a form of lesser spirit that can assist with all possible matters, such as cleaning or milking cows. In the folkish tongue of Sweden, a familiar was called Bjära, Puke

or Trollkatt (magic cat). Many of the demons teach academic subjects and the free sciences, which are the subjects that a free man should master according to the classic educational ideal. The free sciences, or the liberal arts *(artes liberales)* as they were also called, were frequently discussed in antiquity by thinkers like Plato, Aristotle, Cicero and Seneca. According to Cicero, the goal of education should not merely be to transmit knowledge and technical abilities, but it should, above all, have a character-building dimension to develop the personality of man. At the medieval universities the free sciences were divided into seven different disciplines, which in turn were divided into two subdivisions: Trivium (grammar, rhetoric and logic) and Quadrivium (geometry, arithmetic, music and astronomy). During the Hellenic period all seven parts of the free sciences had their foundation in music, which in those times also included languages, poetry and dancing. From a Qabalistic perspective both demons and angels can be described as musical principles based on the structure of the Qabalistic tree. This thought originates from the Pythagorean conception that the entire universe works as a symphony. The seven planets have been compared to the tones in an octave. The demons in the Qabalistic books of the black arts have been associated with both music and the free sciences.

One of the main characteristics of demons has been the dispensation of knowledge and science, something that can be traced back to the time of Socrates when the word 'Daimon' was associated with reason and the higher self. In the apocryphal Book of Enoch it is written that the fallen angels, led by Samyaza and Azazyel, taught man the forbidden knowledge that was practised in Heaven by God and the angels. The archangels complain before God in the Book of Enoch 9:5:

> Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and laid bare the eternal secrets which were preserved in heaven ...

The leading fallen angel, Azazyel, teaches the art of smithery, how to use color and make-up, as well as how to use different types of stones. Amazarak is the teacher of all magicians and those who divine with roots. Armers teaches the solution of magic. Barkayal is the teacher of astrologers, Akibeel teaches symbology, Tamiel teaches astronomy and Asaradel the movement of the moon. These seven fallen angels from the Book of Enoch, teaching specific areas of knowledge, emphasize the importance of the number seven, which is significant in numerology. Previously, in the Book of Enoch eighteen fallen angels are mentioned, but their areas of wisdom are not revealed. The number eighteen is also recurrent in Grimoires and in Qabalistic numerology. Since, according to the *Goetia*, the Book of Enoch and the old Grimoires, demons can teach sciences and secret wisdom, it is not strange that they have had a special attraction to the Faustian man. The breadth of the demons knowledge is not insignificant: they can teach both the creation of the universe and the application of make-up.

The Ritual Magic of the Goetia

The *Goetia* presents detailed instructions on how to evoke and control spirits and how to protect oneself from them. The magician should stand in a circle made of holy names (in certain variations there is also a painted serpent lingering around the circle three and a half times) on which names of angels and gods are written. In the circle there is a hexagram within which each of the four cardinal points Adonai is written and at the center

Night hours

Hour	*Sunday*	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*	*Saturday*
1	♃	♀	♄	☉	☾	♂	☿
2	♂	☿	♃	♀	♄	☉	☾
3	☉	☾	♂	☿	♃	♀	♄
4	♀	♄	☉	☾	♂	☿	♃
5	☿	♃	♀	♄	☉	☾	♂
6	☾	♂	☿	♃	♀	♄	☉
7	♄	☉	☾	♂	☿	♃	♀
8	♃	♀	♄	☉	☾	♂	☿
9	♂	☿	♃	♀	♄	☉	☾
10	☉	☾	♂	☿	♃	♀	♄
11	♀	♄	☉	☾	♂	☿	♃
12	☿	♃	♀	♄	☉	☾	♂

Jupiter	Venus	Saturn	The Sun	The Moon	Mars	Mercury
♃	♀	♄	☉	☾	♂	☿

of which is a 'T'. Outside the circle there are four pentagrams with the word Tetragrammaton written inside and a burning candle in each. A triangle outside the circle is the area in which the spirit is to appear and be held inside. The base of the triangle is closest to the circle, and its point is directed toward the cardinal point belonging to the demon. The magician should wear the hexagram of Solomon, drawn on parchment made of calf skin, on a protective cloak upon his white chasuble covered with white linen. The hexagram is shown to the spirits when they appear so that they will obey and show themselves in human form. On his chest the magician carries the pentagram of Solomon made of gold or silver. On the back of the pentagram, the sigil of the spirit is carved. A magical ring, which the magican holds before his face when the demon appears, protects against the sulphurous smoke and the burning breath of the demon. The *Goetia* describes the brass vessel of Solomon, as well as the seal that binds the spirits in the vessel. The *Goetia* also explains which days and hours are suitable for contacting various demons. Additional attributes, such as sceptre, sword and incense, are also included. The *Goetia* describes the incantations that should be used to make the demon to appear. If one incantation is not effective one should proceed to the next. If the demon still refuses to appear one should conjure up the demon king that rules the cardinal point of the chosen demon. Sterner incantations are used to force the demon to appear. When the demon finally appears there is a description of how the magician is to welcome the spirit. When the ceremony is ended the magician should banish the demon to his place in the Abyss or force it down into the brass vessel. This form of magic was practiced by both light magicians and Qabalists, as well as by the masters of incantations, called *Baal Shem*, who were a form of Goetic magicians. There are three main forms of Goetic demonology:

1. Orthodox
2. Archetypal
3. Dark Magical (The Left Hand Path)

The orthodox method follows the instructions of the *Goetia* or other Grimoires exactly. The magician creates sigils in the corresponding metals, sews special garments and acquires all the accessories. Ceremonies are carefully based on the manuscripts with prayers to Jehovah, Adonai and the angels. The advantage of this method is that it is powerful due to its ancient heritage and well-tried techniques. The disadvantage is that it is quite circumstantial and it is rather difficult to obtain all the accessories. It could also feel strange to call upon angels and names of God that are not part of the magician's world view. This could be overcome by focusing on the archetypal principles that hide behind the religious symbolic language.

The archetypal method is based on the thought that the foundation of Goetic magic is not bound to a specific language or religion, but that all the important elements are constructed on archetypes that can be found in all traditions. In this method, one can thus remove the Hebrew letters and the Biblical words. The magical circle is simplified into a plain circle without inscriptions, or with symbols and inscriptions that are part of the magician's world image. Enochian signs, runes or Greek letters can be used, as well as Biblical and Hebraic names. The magician can use incantations that he has personally created or that have been chosen in another manner. The disadvantage of the archetypal method is that Goetic magic is, after all, associated to a considerable degree with certain complex symbolic contexts. This method demands great knowledge and experience if one is to be able to understand what should be kept and what could be removed.

The dark magical method should be practised exclusively

by magicians who use a Qliphotic path of initiation based upon the principles of the Left Hand Path. This can be a hazardous path and demands great control. In this method the magician, who is not working as a person belonging to the light, calls the demons into the magical triangle. The magician passes beyond his human nature and becomes one with his shadow. The magician uses no circle or triangle to keep the demons within a demarcated and controlled sphere. The magician encounters the demons as one of them and often has experiences of an erotic nature.

A basic method for Goetic evocations is to draw the demon's sigil on a piece of paper. The color of the paper and the type of incense may be chosen according to the demons planetary correspondence. The sigil is then placed upside down behind a crystal ball so that it appears right side up in the crystal ball. The sigil and the crystal ball are placed inside a triangle, which contains a circle and points toward the cardinal point corresponding to the demon. The magician sits inside the circle and points the magical wand towards the sigil. The circle should have an inner and outer circumference and should contain names and symbols of power, like the Goetic circle, in which there is a square that designates where the magician should sit or stand. Around the square are four hexagrams where the magician's assistant or magical tools are placed. Outside the circle are four pentagrams with burning candles placed in their centers. The name of the demon is chanted repetitively, while the magician gazes deeply into the sigil. The magician has the image of the demon, as described in the *Goetia*, memorized, as well as its qualities he or she is wanting to share. Just as when Crowley evoked Buer, the demon often appears in completely different forms to those that are described in the *Goetia*. Many times the sigil becomes three-dimensional and turns in and out until a shape takes form. When the demon appears the magician communicates with it

and asks for knowledge or help. The contact is continued as long as the magician links the worlds together by pointing with his wand. When the contact is ended the magician places the wand before him as a barrier between himself and the triangle.

The Ritual Tools

Certain objects should be obtained or constructed before Goetic magical workings. The Grimoires contain descriptions of objects that have greater or lesser relevance for magicians who are working in a non-orthodox way. The parchments that are described in the Grimoires, to write sigils and texts on, are to be made by the magician personally through complicated ritual slaughter of special animals at specific astrologically defined hours. These methods are not needed in order for a contemporary magician to obtain good results. It is important to follow the magical tradition and its guidelines, but at the same time one should not be limited by them. The magician will learn to see what is at the core of the rituals and in Goetic magic it is mainly the sigils.

In traditional ceremonial magic, the magician uses four fundamental magical tools that correspond to the four elements, the four primary colors and different magical qualities. They are:

The Wand: *Fire—force, will. Red.*
The Sword: *Air—thought. Yellow.*
The Chalice: *Water—vision, feeling, dream. Blue.*
The Pentacle: *Earth—action, manifestation, protection. Green.*

Goetic and Qliphotic ritual magic is also based on the fact that the magical tools correspond with the three primordial elements, fire, air and water, which should not be mistaken for the four

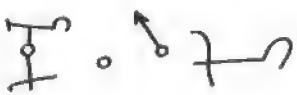
elements that can be found on the material plane.

The Wand: *Fire, heat, the color red, the letter Shin.*
The Sword: *Air, Spirit, abundance, the color white, the letter Aleph.*
The Chalice: *Water, cold, the color black, the letter Mem.*

These three primeval principles gave rise to the material plane that is created from the primeval element of water and vision. In this manner the four elemental stages that matter can adopt arise: fire = plasmic form, air = gaseous form, water = liquid form, earth = solid form. The three letters that are associated with the primeval elements are the three letters that are called the three mothers in the *Sefer Yetzirah.*

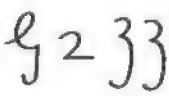
A Demon Incantation According to the Grimorium Verum

The *Grimorium Verum* presents examples of how to design the magical weapons. According to this book the magician should create two wands. Both should be made of hazel. The first is chopped down with a single cut on the day of Mercury (Wednesday) during the hour of Mercury (see table on p. 142) when the moon is waxing. The sign of the spirit Frimost should be carved and painted on the wand:

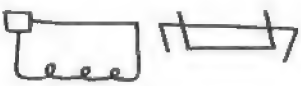


The other wand should be made of hazel that has not carried any nuts and should be cut down on the day of the sun (Sunday) during the hour of the sun. On this wand the sign of the spirit Klippoth should be carved and painted:

The *Grimorium Verum* also describes two kinds of daggers that the magician should obtain. One should be like a lancet, i.e. a thin-bladed, double-edged surgical knife. It should be obtained or made on the day of Jupiter (Thursday) during the hour of Jupiter under a waxing moon. The other knife is a sacrificial dagger that has a handle made of wood. According to the *Grimorium Verum* it is used to cut the throat of a sheep, but the contemporary magician can use it as a purely magical weapon since animal sacrifice is not a necessary part of dark magic. The knife should be made or obtained on the day of March (Tuesday) during a new moon, and on the handle one carves these signs:



For a chalice the magician obtains a polished ceramic pot that shall have the following inscriptions:



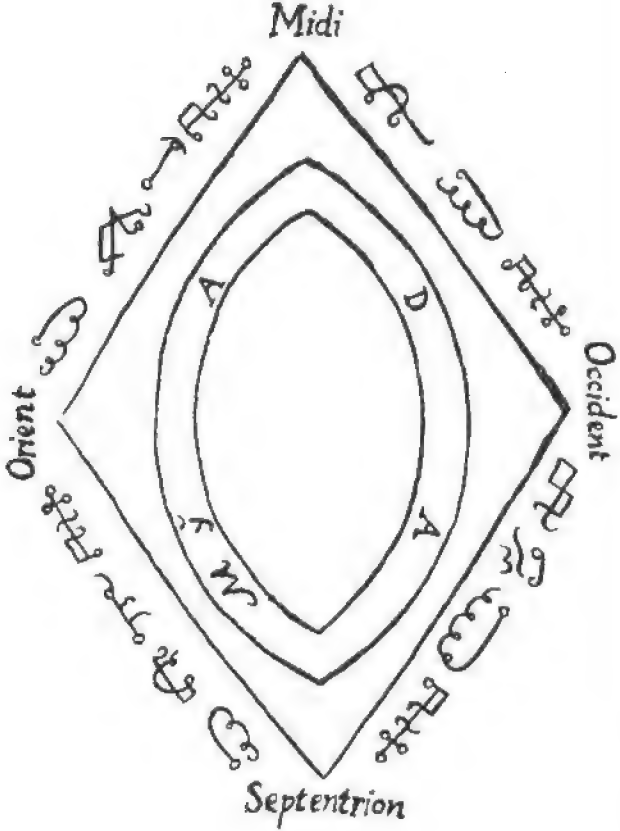
The magician should also get an incense burner in which herbs and perfumes can be burned. All objects must be purified by holy water and with incense or perfume.

A purification and initiation perfume:

1 part agalloch/aloes wood *(Aquilaria agallocha)*
1 part frankincense *(Boswellia carterii)*, also called olibanum oil or incense oil
1 part mace *(Aetheroleum macidis)*

The magician uses a bouquet of flowers consisting of mint, marjoram and rosemary to sprinkle the holy water. According to the *Grimorium Verum*, a string made by a virgin or young girl should hold the bouquet together. The magician should also consecrate an inkhorn and a magical feather pen. According to the *Grimorium Verum* and other Grimoires, the objects should be consecrated through certain prayers to God and the angels. These prayers can be omitted and replaced with names of power that are part of the magician's world view. The prayers directed to God and the angels might be suitable if the magician is a Christian or Jew, but otherwise not. The incense or perfume and the holy water that is sprinkled with the herbal bouquet are probably enough for cleansing and consecrating the objects. Holy water is not a Christian invention, but originates from the Old Norse method of consecrating and initiating a person or place by 'pouring water' ('ausa vatna á'). Enclosures and places sacred to the gods were called 'vi', which is an Old Norse word that is also found in the Swedish word 'viga' (consecrate) and in the Swedish word for holy water, 'vigvatten'.

The magician prepares by carefully washing himself, fasting and abstaining from sex for at least three days. The food should be completely vegetarian in the days before the ceremony. Ac-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cording to several traditions a vegetarian diet is necessary for good magical results. According to the *Grimorium Verum*, the most suitable moment to prepare the conjuration of the spirit that the magician wishes to contact is on the day of Mars (Tuesday) during the hour of March, with the moon waxing. The ritual should be conducted right before sunrise when the magician draws the demon's seal on parchment or paper. The magician might use the lancet to make a slight cut in his finger to draw the sigil in his own blood, but he could just as well use his magical feather pen to draw the sigil in consecrated ink. The *Grimorium Verum* recommends that the magician initially draw the sigil of a spirit named Scirlin. This spirit acts as a mediator between the demons and the magician. Above Scirlin's symbol, the magician writes down the invocation to Scirlin, and then reads it. In the center of the oval containing Scirlin are the letters A and D. These are the locations where the magician writes his first and last name. The invocation consists of names and words of power that are framed by crosses.

Invocation to Scirlin Helon ✠ Taul ✠ Varf ✠ Pan ✠ Heon ✠ Homonoreum ✠ Clemialh ✠ Serugeath ✠ Agla ✠ Tetragrammaton ✠ Casoly ✠

The magician should create a magical circle modeled after the design on page 130 of the *Goetia*. The circle should be consecrated with perfume or incense.

The perfume of the magical circle:

1 part mace
1 part agalloch/aloes wood
1 part frankincense
1 part amber

A fire or incense burner should burn during the entire ceremony. During the invocations or the incantations only frankincense is burned.

When the magician places the perfume or the incense on the fire or in the incense burner, he recites: *I burn this incense in the honour of (the demons name).*

The magician should hold the ritual text in his left hand and the wand in his right. Below the magician, inside the circle, the dagger and the chalice are placed. The circle is marked by the dagger and consecrated with the water from the chalice.

The *Grimorium Verum* does not include work with crystal balls, but one can be used in the same manner as in the previously described Goetic evocation. The magician can place the sigil of Scirlin on the altar or on the ground in the direction of the correct cardinal point. A crystal ball can be placed in the oval circle. Behind the crystal ball the demon's sigil is placed upside-down so that it appears right side up in the crystal ball. If the magician wishes to be certain of controlling the demonic force, he can draw a triangle around the sigil.

The demon is contacted by gazing upon the sigil and reading an incantation directed to the demon with the wand raised high. The *Grimorium Verum* describes incantations to the three great demon kings: Lucifer, Beelzebuth and Astaroth, as well as an incantation to their subordinate demons that are also described in the book. The incantation to the demon is read seven times after which the demon will appear.

Conjuration of Lucifer Lucifer ✠ Ouyar ✠ Chameron ✠ Aliseon ✠ Mandousin ✠ Premy ✠ Oriet ✠ Naydrus ✠ Esmony ✠ Eparinesont ✠ Estiot ✠ Dumosson ✠ Danochar ✠ Casmiel ✠ Hayras ✠ Fabelleronthon ✠ Sodirno ✠ Peatham ✠ Venite Lucifer ✠ *Amen.*

Conjuration of Beelzebub Beelzebuth ✠ Lucifer ✠ Madilon ✠ Solymo ✠ Saroy ✠ Theu ✠ Ameclo ✠ Segrael ✠ Praredun ✠ Adricanorum ✠ Martiro ✠ Timo ✠ Cameron ✠ Phorsy ✠ Metosite ✠ Prumosy Dumaso ✠ Elivisa ✠ Alphoris ✠ Fubentroty ✠ *Venite* Beelzebuth ✠ *Amen.*

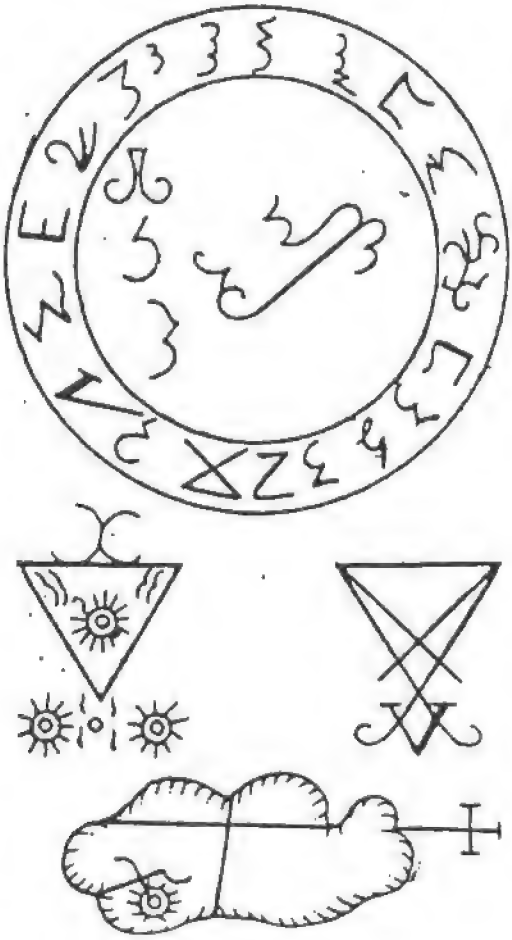
Conjuration of Astaroth Astaroth ✠ Ador ✠ Cameso ✠ Valuerituf ✠ Mareso ✠ Lodir ✠ Cadomir ✠ Aluiel ✠ Calniso ✠ Tely ✠ Deorim ✠ Viordy ✠ Cureviorbas ✠ Cameron ✠ Vesturiel ✠ Vulnavij ✠ Benez ✠ meus Calmiron ✠ Noard ✠ Nisa Chenibranbo Calevodium ✠ Brazo ✠ Tabrasol ✠ Venite ✠ Astraroth ✠ *Amen.*

Conjuration of lower spirits Osurmy ✠ Delmusan ✠ Aralsloym ✠ Charusihoa ✠ Melany ✠ Liamintho ✠ Colehon ✠ Paron ✠ Madoin ✠ Merloy ✠ Buierator ✠ Donmeo ✠ Hone ✠ Peloym ✠ Ibasil ✠ Meon ✠ Alymdrictels ✠ Person ✠ Crisolay ✠ Lemon Sesle Nidar Horiel Peunt ✠ Halmon ✠ Asophiel ✠ Ilnostreum ✠ Baniel ✠ Vermias ✠ Eslevor ✠ Noelma ✠ Dorsamot ✠ Lhavala ✠ Omot ✠ Frangam ✠ Beldor ✠ Dragin ✠ *Venite* ✠ (demon's name).

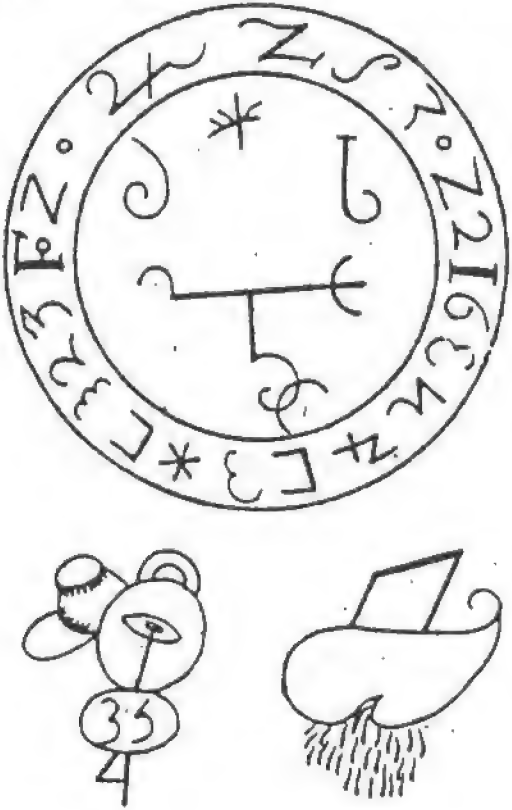
When the time has come to end the meeting with the demon the magician will bid farewell to the demon with the following words: *Go in peace and return to the place from which you came and appear again whenever I call.*

The magician burns the paper or parchment on which the sigil was drawn. If the magician has used the sigils of a book (such as this book), the book is shut and put aside. The magician should stay in the circle for a while until it is obvious that the demon is no longer present. If the magician has used a crystal ball a piece of cloth is placed over it to cover it completely.

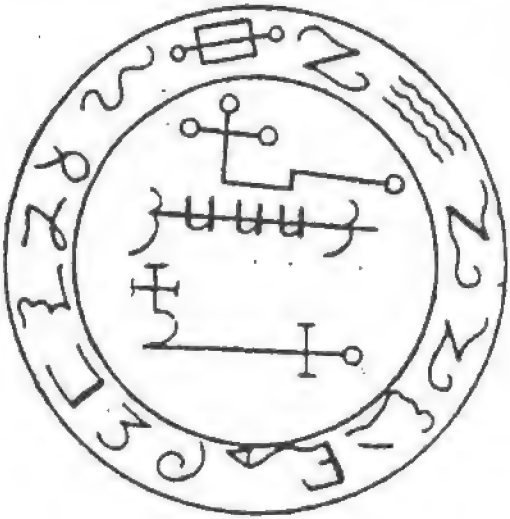
CARACTERES DE LUCIFER



CARACTERES
DE BELZEBUTH



CARACTERES D'ASTAROTH.



Lucifer, Beelzebuth and Astaroth are the three foremost demons according to the *Grimorium Verum*. They rule a number of lesser spirits. Lucifer appears as a boy and turns red when he becomes wrathful. Beelzebuth appears in a monstrous shape, sometimes as a huge cow and sometimes as a goat with a long tail. When angry he vomits fire from his mouth. Astaroth reveals himself as a tall black human. The two subordinate spirits to Lucifer are Satanachia and Agalierap. Beelzebuth rules Tarchimache and Fleruty, while Astaroth has Sagatanas and Nesbiros below him. Besides these spirits the *Grimorium Verum* describes eighteen spirits that are subordinate to the Duke Syrach. These eighteen demons are:

1. Clauneck has power over riches and can show the way to treasures. He is the best friend of Lucifer.
2. Muisin has power over great lords and teaches what goes on in their republics and with their allies.
3. Bechaud has power over storms and bad weather, rain, hail and other powers of nature.
4. Frimost has power over women and girls and awakens their love.
5. Klepoth teaches all kinds of dances.
6. Khil causes great earthquakes.
7. Merfilde can move anyone anywhere in an instant.
8. Clistereth turns day into night or night into day, according to the magician's wishes.
9. Sirchade has the power to enable the magician to see any kind of animal.
10. Segal causes the magician to see wonders and illusions, both natural and supernatural.

11. Hicpacth can make a person return from a long distance in an instant.
12. Humoths has the power to obtain any book whatsoever.
13. Frucissiere awakens the dead.
14. Guland has the power to cause all kinds of illnesses.
15. Surgat opens all locks.
16. Morail can make anything invisible.
17. Frutimiere prepares all kinds of festivities.
18. Huictiigara can make people fall asleep or give them severe problems in falling asleep.

The *Grimorium Verum* presents additional groups of demons. One group consists of these four demons:

1. Serguttiiy has power over women and girls.
2. Herameal teaches medicine and gives perfect knowledge regarding the treatment of all illnesses and knows how to cure them completely. Herameal teaches knowledge about herbs and plants, how to pluck them, prepare them and to use them to cure illness.
3. Trismael teaches chemistry, magical tricks and can also reveal the secret of the powder that can turn metals into silver and gold.
4. Sustugriel teaches the magical arts and can give the magician a *spiritus familiaris* and mandrakes (a mandrake can either denote the magical plant or a *homunculus*, which is a creature created by the magician).

Satanachia

Fleruty

Sagatanas

Nesbiros

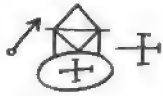
Khil

Merfilde

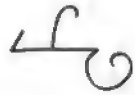
Clistherth

Surgat

Hicpacth

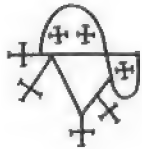


Frucissiere



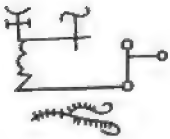
Segal

Humoths

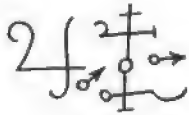


Guland

Sirchade

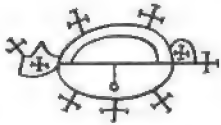


Minison



Bucon

Huictiigara



Morail

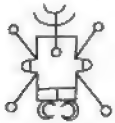
Frutimiere

Besides these demons, the *Grimorium Verum* also includes Agalierapts and Tarihimal, as well as Elelogap, who has power over the waters, and two Nebirots who govern Hael and Sergulath, of which the first teaches how to write all kinds of letters, speak all languages and explain all obscure subjects, while Sergulath teaches tricks of warfare and how to defeat enemies. Eight demons are subordinate to Hael and Sergulath.

1. Proculo causes twenty-four hours of sleep and gives knowledge about the sphere of sleep.
2. Haristum provides the power to walk through fire without getting hurt.
3. Brulefer conjures love between men and women.
4. Pentagnony can make the magician invisible and make one loved by powerful lords.
5. Aglasis can transport the magician all over the world.
6. Sidragosum can make women dance naked.
7. Minison gives one success in all forms of gambling.
8. Bucon has the power to cause jealousy and hatred between the sexes.

1. Bael can cause invisibility. He appears as a cat, man or toad. He is a king of the East who rules 66 legions.

2. Agares can stop people who are running and collect fugitives. He teaches all languages. He can produce earthquakes and overthrow both spiritual and mundane dignitaries. He appears as an old man riding on a crocodile and carries a goshawk in his hand. He is a duke of the East who rules 31 legions.



3. Vassago can recount past and future events. He reveals that which has disappeared or is hidden. He is a prince and rules 26 legions.

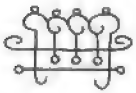
4. Samigina or Gamigin teaches the free sciences and bring news about those who have died in sin. He conjures the souls of people who have drowned or who are in purgatory. Samigina appears as an ass or small horse and speaks with a rough voice. He can appear in human form if asked. He is a marquis and rules 30 legions.

5. Marbas answers questions about hidden and secret things, causes and cures diseases and can confer great knowledge about mechanics. He can turn people into all kinds of guises. He initially appears as a great lion, but takes a human form on request. He is a president and rules 36 legions.

6. Valefor is a beneficial *spiritus familiaris*, but entices people to steal. He appears as a lion with the head of an ass and is a duke with 10 legions.

7. Amon reveals things in the past and the future. He produces love and appeases fights between friends. He appears as a wolf with a serpent's tail and vomits fire from his mouth. On request he will take on a human form with a raven's head. He is a marquis and rules over 40 legions.

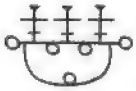
8. Barbatos recounts past and future events. He appeases friends and those in power. He teaches the magician to understand the singing of the birds and the voices of other animals, such as the barking of dogs. He only appears when the sun is in Sagittarius, together with four kings and their troops. He is a duke and rules over 30 legions.



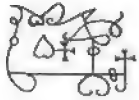
9. Paimon teaches all arts, sciences and secrets. He can reveal what the earth is, what the mind is and where it is. He grants power and can connect the magician with people. Paimon is very obedient to Lucifer. He appears as a crowned man sitting on a dromedary. Hordes of spirits appear in front of him playing trumpets, cymbals and all other kinds of instruments. He roars and speaks in a manner that the magician will not easily understand, unless the magician expresses his wish to do so. Paimon is a King of the northwest and commands 200 legions. He demands gifts and is followed by two kings, called Bebal and Abalam.

10. Buer teaches logic, natural philosophy and moral philosophy. He also teaches the use of herbs and plants, he cures diseases and provides a beneficial *spiritus familiaris*. He appears when the sun is in Sagittarius and is a president. He rules over 50 legions.

11. Gusoin recounts past and future events, answers questions and creates friendship. He grants power and honour. He appears as a xenophilous and is a duke over 40 legions.

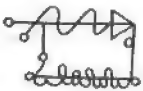


12. Sitri ignites love and makes people present themselves naked. He appears with the head of a leopard and the wings of a griffin, but after a while takes the form of a beautiful man. He is a prince and rules 60 legions.



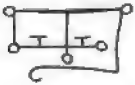
13. Beleth grants all the love that the magician ever wanted from both men and women. He appears as a mighty and terrible king riding on a pale horse. In front of him trumpets and other instruments are played. At first he appears in a rage. The magician holds his hazel wand and draws a triangle outside the circle, and Beleth shall appear in the circle. The magician must have a magic silver ring on his long finger, which is to be held up to protect the face. Beleth must be treated as a powerful king, and he rules 85 legions.

14. Leraje causes war and fighting and causes wounds inflicted by arrows to rot. He appears as an archer dressed in green, with bow and quiver. He belongs to Sagittarius and is a marquis governing 30 legions.



15. Eligos reveals hidden things and what the future holds. He also reveals knowledge about war and how armies will encounter each other. He can grant the magician the love of lords and powerful persons. He appears as a knight holding a lance, a banner and a snake. He is a duke and rules over 26 legions.

16. Zepar causes women to love men and unites them in love. He can make women infertile. He appears in red clothes and in armour like a soldier. He is a duke and rules 26 legions.

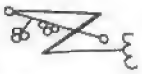


17. Botis recounts the past and the present and unites friends and foes. Initially, he appears as an ugly serpent, but on the magician's request he takes a human form with big teeth, two horns and carrying a sharp sword. He is a president and a count and rules 60 legions.

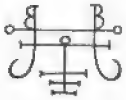
18. Bathin has knowledge about the use of herbs and gems. He can transport people from one land to another. He appears as a strong man with a serpent's tail riding on a pale horse. He is a duke and rules 30 legions.

19. Sallos makes men and women love each other. He appears as a grand soldier with a duke's crown riding on a crocodile. He is a duke ruling 30 legions.

20. Purson reveals hidden things and treasures and informs the magician about the past, the present and what is to come. He answers all questions, both mundane and divine, and reveals knowledge about the creation of the earth. Purson provides good *familiarii*. He appears as a man with the face of a lion and carries a serpent in his hand. He rides a bear and before him trumpets are played. He is a king ruling 22 legions.



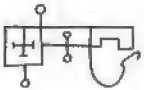
21. Marax teaches astronomy, the free sciences, the use of herbs and stones and provides beneficial *spiriti familiarii*. He appears as an ox with a human face and is a count and a president. He rules over 30 legions.



22. Ipos can inform the magician about the past, the present and what is to come. He awakens courage and wit. He appears as an angel with the head of a lion, feet of a goose and the tail of a hare. He is a count and a prince and rules 36 legions.

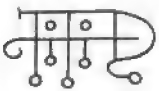
23. Aim can set fire to cities, castles and large areas. He exhibits wit and answers questions regarding private matters. He appears with a beautiful, three-headed human body. One head is similar to a serpents, the other is similar to a mans and the last looks like a calf's head. He is a duke and governs over 26 legions.

24. Nebirus grants skill in all arts and sciences and restores lost property and honour. He appears as a black crane that flies around the circle. He is a marquis who rules over 19 legions.



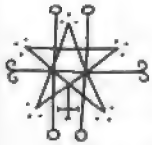
25. Glasya Labolas teaches all arts and sciences: he causes murder and bloodshed and recounts things in the past, present and future. He can ignite love between friends and foes and can make people invisible. He appears as a dog with the wings of a griffin. He is a president and rules 36 legions.

26. Bune or Bime alters the location of the dead and makes the spirits that are under his rule gather on their graves. He grants riches, wisdom and eloquence. He gives truthful answers and appears as a three-headed dragon. One head looks like that of a dog, the other two like a griffin. He speaks with a high and beautiful voice and is duke over 26 legions.



27. Ronove teaches rhetoric and languages, gives servants, and favor from friends and enemies. He appears as a monster. Ronove is a marquis and a count who rules 19 legions.

28. Berith gives truthful answers about the past, the present and what is yet to come. He can transform all metals into gold and silver and confers dignity. As with Beleth (no. 13), a ring is needed when Berith appears. He speaks with a clear and subtle voice, but is a great liar. He is also called Beal or Bofroy, and appears as a soldier dressed in red on a red horse and carrying a golden crown. He is a duke and governs 26 legions.

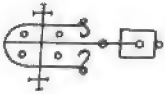


29. Astaroth gives truthful answers about the past, the present and what is to come. He can answer all questions and willingly recounts the Fall of the angels and the reason behind his own Fall. He teaches the free sciences. The magician must hold the ring in front of his face when evoking Astaroth because the demon has a terrible stinking breath that may cause harm. He appears as an angel who rides on an infernal dragon and holds a serpent in his right hand. He is a duke who rules 29 legions.

30. Forneus teaches languages, rhetoric and grants people a good reputation. He causes one to be loved by both enemies and friends. He appears as a great sea monster and is a marquis ruling 29 legions.

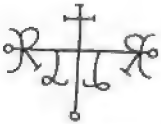
31. Foras teaches the use of herbs and precious stones. He also teaches logic and ethics and can make people invisible, eloquent, witty and long-lived.

32. Asmoday (Asmodeus) grants the ring of virtue and teaches arithmetic, geometry, astronomy and all crafts. He will answer completely and truthfully on all questions, can make people invisible and can reveal and guard treasures. He appears with three heads, of which the first resembles an ox, the second a man and the third a ram. He has a serpent's tail. Asmoday vomits flames of fire, and his feet are webbed like those of a goose. He holds a lance and a banner in his hands and rides an infernal dragon. He is the first and foremost under Amaymon's power and marches before everyone else. He is a king and rules over 72 legions.

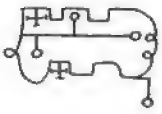


33. Gaap has a mission to teach philosophy and the free sciences. He can cause love and hatred and can make people insensitive and ignorant. He teaches how to initiate things belonging to his king, Amaymon. He provides beneficial *familiarii* from other magicians, and he will answer questions about the past, present and future truthfully. He can swiftly transport people from one country to another. Gaap appears in human form when the sun is in any of the southern signs and walks in front of four mighty kings as if he were their guide. He is a president and rules over 6 legions.

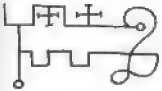
34. Furfur generates love between men and women, causes lightning, thunder, storms and can give truthful answers about both secret and divine things. However, he never speaks the truth until he is inside the triangle. He appears as a deer with a flaming tail, but takes the form of an angel with a hoarse voice when inside the triangle. He is a count and rules 26 legions.



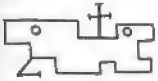
35. Marchosias is a great warrior, gives truthful answers to all questions, is loyal to the magician and does his work. He told his leader, Solomon, that he hopes to return to the seventh throne in Heaven after 1,200 years. He appears as a wolf with the wings of a griffin, a serpent's tail and a mouth that vomits fire. He is a marquis and governs 26 legions.



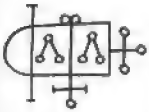
36. Stolas teaches astronomy and the use of herbs and gems. He initially appears as a mighty raven of the night, but takes on a human form. He is a prince and rules over 26 legions.



37. Phenex teaches science and is a skilled poet. He wishes to return to the seventh throne after 1,200 years. He appears in the shape of the Phoenix bird, has the voice of a child and sings songs of beauty. He slowly takes on a human form before the magician. He is a marquis and rules 20 legions.



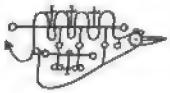
38. Halphas or Malthus builds towers and fills them with ammunition and weapons. He sends soldiers to appointed areas. He appears as a wood pigeon speaking with a rough voice. This demon is a count and rules over 26 legions.



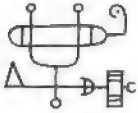
39. Malphas builds houses and high towers and can give knowledge regarding the enemy's thoughts, desires and deeds. He provides a beneficial *familiaris* and gratefully accepts gifts, but betrays the giver. He first appears as a crow and then takes on a human form, speaking in a hoarse voice. He is a president and rules 40 legions.

40. Raum has a mission to steal treasures from the houses of kings and to bring these to an appointed place. He can destroy cities and the dignity of men. Raum tells all about the past, the present and the future, and creates love between friends and foes. He initially appears as a crow and then takes on a human form. He is a count and rules over 30 legions.

41. Focalor's task is to slay people and to drown them. He causes warships to capsize because he commands the winds and the seas. But he hurts no one unless the magician orders him to do so. Focalor hopes to return to the seventh throne after 1,000 years. He appears as a man with the wings of a griffin and is a duke over 30 legions.



42. Vepar rules the waters and guides ships of war. At the request of the magician Vepar can create stormy seas and make them seem to be full of ships. Vepar can cause people to die from rotting wounds within three days and causes worms to reproduce in the wound. Vepar appears as a mermaid and is a duke, ruling 29 legions.



43. Sabnock builds towers, castles and cities and supplies them with weapons. He provides beneficial *familiarii*. Sabnock appears as an armed soldier with the head of a lion and riding a pale horse. He is a marquis and rules over 50 legions.

44. Shax has a mission to remove the sight, hearing and mind of any man or woman at the request of the magician. He steals money from the houses of kings and returns it after 1,200 years. He fetches horses and other things, but must be ordered into the triangle, because otherwise he betrays the magician and tells lies. He can reveal hidden objects that are not kept by evil spirits. Occasionally he provides beneficial *familiarii*. He appears as a wood pigeon and speaks with a hoarse, but subtle, voice. Shax is a marquis and rules over 30 legions.

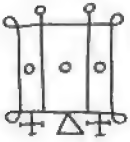
45. Vine has a mission to reveal the hidden, witches and events of the past and future. He builds towers, destroys walls and produces stormy seas. He appears as a lion riding a black horse and carrying a serpent in his hand. He is a count and a king and rules 36 (in some originals it is 35) legions.

46. Bifrons's task is to teach astrology, geometry and other arts and sciences. He teaches the value of herbs, gems and trees. He moves dead bodies, switches their locations and lights candles on the graves of the dead under his command. He is a count and initially appears as a monster but takes on the shape of a man. He has 60 (or 6, according to some versions) legions subordinate to him.

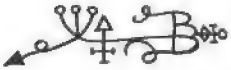
47. Vual ignites the love of women and reveals things in the past, the present and the future. He causes friendship between friends and foes. He appears as a mighty dromedary, but on the magician's request he takes on a human form. He speaks Egyptian, but not perfectly. He is a duke and rules over 33 legions.

48. Haagenti's task is to make people wise and instruct them in numerous matters, such as the transmutation of metals into gold and the turning of water into wine and wine into water. He appears as a mighty ox with the wings of a griffin, but at the magician's request he takes on a human form. He is a president and rules over 33 legions.

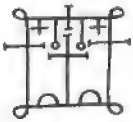
49. Crocell speaks in a mysterious way about hidden things. He teaches geometry and the free sciences. At the magician's request, he can create noises from stormy waters. He heats up water and discovers baths. Crocell is a duke and appears as an angel. He governs 48 legions.



50. Furcas teaches philosophy, astronomy, rhetoric, logic, chiromancy and pyromancy. He appears as a cruel old man with a long beard and grey hair. He carries a sharp weapon and rides a pale horse. He is a knight and rules over 20 legions.



51. Balam gives truthful answers about the past, the present and and the future. He can make people invisible and make them seem witty. He shows himself with three heads, of which the first resembles that of an ox, the second that of a man and the third that of a ram. He is a king and rules over 40 legions.



52. Alloces teaches astronomy and all free sciences. He also provides a beneficial *familiaris*. He appears as a soldier riding a great horse. He has the face of a lion and is red with flaming eyes. He is a duke and rules 36 legions.

53. Caim is a good debater. His task is to teach people the singing of birds, the mooing of oxes, the barking of dogs and the voices of all other animals, as well as the sound of water, and he gives truthful answers about what has been, is and is to come. He initially appears as a thrush, but takes on the form of a man carrying a sharp sword. He answers in burning ashes and glowing coals. He is a president ruling 30 legions.

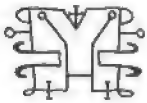
54. Murmur teaches philosophy perfectly and can force the souls of the dead to answer the magician's questions. He appears as a warrior riding a griffin and is crowned with a duke's crown. Before him walks his ministers with trumpets sounding. He is a duke and a count and has 30 legions subordinate to him.

55. Orobas reveals that which has been, that which is and that which will be. He grants dignity, locations and appreciation from friends and foes. He gives truthful answers about divinity and the creation of the world. He is loyal to the magician and does not allow him to be tempted by any spirit. He initially appears as a horse, but later takes on human form. He is a prince and rules 20 legions.

56. Gremory or Gomory speaks about the past, the present and the future. He reveals hidden treasures and ignites the love of both old and young women. Gremory appears as a beautiful woman with the crown of a duke riding on a camel. Gremory is a duke over 26 legions.

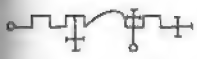
57. Ose teaches the free sciences and gives truthful answers regarding secret and divine topics. At the magician's request he can transform people into anything, and they will also believe that they truly are what they have been transformed into. Ose initially appears as a leopard, then as a man. He is a president and rules 3 legions (or 30, according to a footnote in one of the manuscripts).

58. Amy bestows wonderful knowledge in astrology and all the free sciences. He confers beneficial *familiarii* and reveals treasures that are kept by the spirits. Amy appears at first as a flaming fire, but takes on a human shape. He is a president and rules over 36 legions.



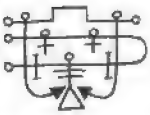
59. Oriax teaches how to use the stars and the houses of the planets. He transforms people and grants dignity and honour. He appears as a lion with a serpents tail riding a strong and powerful horse. In his right hand he holds two hissing snakes. He is a marquis and rules 30 legions.

60. Vapula gives instruction in all practical crafts, but also in philosophy and other sciences. He appears as a lion with the wings of a griffin and is a duke with 36 legions subordinate to him.

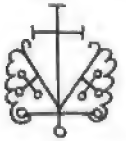


61. Zagan bestows wit and turns wine to water, blood to wine, water to wine and metals to coins. He also makes fools wise. Initially, he appears as an ox with the wings of a griffin, then appears in human form. He is king and a president and rules over 33 legions.

62. Valac reveals hidden treasures and the locations of snakes. He appears as a child with the wings of an angel riding a two-headed dragon.



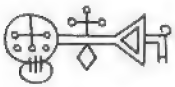
63. Andras's task is to sow dissension. If the magician is not careful, Andras will slay both him and his companions. Andras appears as an angel with the head of a raven. He has a sharp sword and rides on a strong, black wolf. He is a marquis and rules 30 legions.



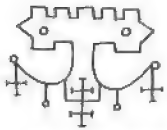
64. Flauros or Haures gives truthful answers about the past, the present and the future. However, if he is not ordered into the circle he will lie and betray the magician. Eventually he will want to talk about the creation of the world and the Fall of the angels. He can destroy and incinerate the magician's enemies and will not allow him to be tempted by other spirits. He initially appears as a mighty and terrible leopard, but then takes a human form with a flaming gaze and terrifying facial expression. He is a duke and governs 36 legions.

65. Andrealphus teaches perfect geometry and everything regarding measurement. He also provides instruction in astronomy and can make men resemble birds. At first he appears as a peacock making a great noise, but then takes on a human form. He is a marquis and rules over 36 legions.

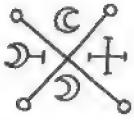
66. Cimeies or Kimaris gives instruction in grammar, logic and rhetoric. Additionally, he reveals treasures and hidden objects. He rules over the spirits in Africa. He appears as a brave warrior on a black horse and is a marquis ruling 30 legions.



67. Amduscias makes trees bend and fall. He initially appears as a unicorn, but at the magician's request he takes on a human form and causes trumpets and all kinds of instruments to be heard. He is a duke and rules over 29 legions.

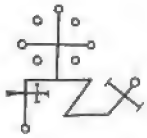


68. Belial bestows titles and generates appreciation from both friends and foes. He provides beneficial *familiarii*. Belial appears in the form of two beautiful angels sitting in a carriage made of fire. He speaks in a magnificent voice and declares that he was one of the worthy angels that fell first. He was created right after Lucifer. The magician must offer him sacrifices and gifts or he will not give truthful answers. He is a king and rules over 80 legions.

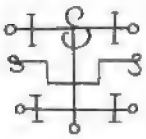


69. Decarabia teaches the use of herbs (in some manuscripts, birds) and precious stones. He causes all kinds of birds to appear in front of the magician and make them sing and drink like real birds. He appears as a pentagram, but takes on a human form. He is a marquis and rules over 30 legions.

70. Seere can move things and can travel around the world in the blink of an eye. He exposes thieves, hidden treasures and objects. He will do anything that the magician asks. He appears as a beautiful man on a winged horse. Seere is a powerful prince who is ruled by Amaymon, the king of the east. Seere rules 26 legions.



71. Dantalion has, as a task, to teach all arts and sciences and to reveal secrets. Since he knows the thoughts of all men and women, he can also change them. He can ignite love and can create the appearance of any person. He shows himself as a man with a great number of facial expressions, both of men and women. He holds a book in his right hand. Dantalion is a duke and rules 36 legions.



72. Andromalius returns stolen property, reveals mean and cunning acts, as well as captures and punishes thieves and iniquitous persons. He also reveals hidden treasures. He appears as a man with a great serpent in his hand. He is a count and rules 36 legions.

Practical work with Goetic and ritual magic uses correspondences that can be found in the old books of the black arts. The following correspondences should provide the magician with an ample arsenal of tools and attributes that will enable successful practical work with the Goetic forces. The source of these attributes is in different grimoires such as the *Goetia*, the *Grimoire of Honorius*, *Albertus Magnus* and *The Keys of Solomon*, as well as tables in *The Magus* by Frances Barret and manuscripts from the order of Dragon Rouge. Among the correspondences below, one can find the astrological symbols of the planetary demons, the runes that Johannes Bureus attached to the weekdays in the Gothic Qabalah and circles with demon seals for the demons of the weekdays from the *Grimoire of Honorius*. These demons should be conjured up, aided by the circle, on their corresponding day, during the hour that is written.

Albertus Magnus suggests that the magician should follow planetary times, not ordinary time. Planetary time is based on the hours of actual daylight (i. e. the hours between sunrise and sunset). If it is fifteen hours between sunrise and sunset, that will be 900 minutes. Divide this by twelve, and one will then reach twelve 'planetary' hours, each of seventy-five minutes during the day. The magician does not necessarily need to follow these or any other instructions slavishly, but must in the first instance trust his own intuition and creativity.

The correspondences can be viewed as a palette with which the magician paints his ritual. The magician should develop his creative ability to find new ways of uniting the different occult correspondences and is advised to add new ones. During dreams and occult studies, additional correspondences will be found.

Planet: Sun ☉ *Day of the week:* Sunday *Qlipha:* Thagirion

Demon of the Sun:
Sorath

Demon of Sunday:
Surgat
(conjured between 11 pm and 1 am)

Kings of the Goetia: Paimon, Beleth, Asmoday, Bael, Belial, Balaam, Vine, Zagan, Purson

Color:	*Metal:*	*Stone:*	*Incense:*
Yellow, Gold	Gold	Diamond, Topaz	Frankincense *(Boswellia carterii)*

Animal:	*Bird:*	*Sign of the Zodiac:*	*Rune of the Gothic Qabalah:*
Lion	Hawk	Leo	Sol ᛉ

Favors: Daemon workings and communication with the higher self. Power, success, honour, longevity and wisdom.

Planet: Moon ☾ *Day of the week:* Monday *Qlipha:* Gamaliel

Demon of the Moon:
Hasmodai

Demon of Sunday:
Lucifer
(conjured at night between 11 pm and midnight, or between 3 am and 4 am)

Marquises of the Goetia: Camigin, Amon, Leraikhe, Naberius, Ronove, Furneus, Marchosias, Phenex, Sabnock, Shax, Oriax, Andras, Andrealphus, Kimaris.

Color:	*Metal:*	*Stone:*	*Incense:*
Silver	Silver	Pearl, Crystal, Rose Quartz	Jasmine *(Jasminum grandiflorum)*

Animal:	*Bird:*	*Sign of the Zodiac:*	*Rune of the Gothic Qabalah:*
Dog, Crab	Owl	Cancer	Man ᛘ

Favors: Dreams, fantasy, astral journeys, giving birth, eroticism, paranormal abilities, witchcraft.

Planet: Mars ♂ | *Day of the week:* Tuesday | *Qlipha:* Golachab

Demon of Mars:
Barzabel

Demon of Tuesday: Frimost
(also called Nambroth; conjured between 9 and 10 pm)

Counts of the Goetia: Botis, Marax, Ipos, Glasya-Labolas, Ronove, Furfur, Halphas, Raum, Vine, Bifrous, Murmur, Andromalus.

Color:	*Metal:*	*Stone:*	*Incense:*
Red	Iron	Ruby, Jaspis	Pine *(Pinus silvestris)*

Animal:	*Bird:*	*Signs of the Zodiac:*	*Rune of the Gothic Qabalah:*
Ram	Falcon	Aries and Scorpio	Tidher ᛏ

Favors: Courage, conflict, war, defence, energy, power.

Planet: Mercury ☿ | *Day of the week:* Wednesday | *Qlipha:* Samael

Demon of Mercury:
Taphthartharath

Demon of Wednesday:
Astaroth
(conjured between 10 and 11 pm)

Presidents of the Goetia: Marbas, Buer, Botism Marax, Glaya-Labolas, Foras, Gaap, Malphas, Haagenti, Caim, Oso, Avnas, Zagan, Volac.

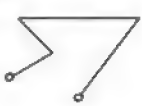
Color:	*Metal:*	*Stone:*	*Incense:*
Orange, yellow	Mercury, Metallic mixture of silver and gold	Amethyst, Turquoise, Opal	Sandalwood *(Santalum album)*

Animal:	*Bird:*	*Signs of the Zodiac:*	*Rune of the Gothic Qabalah:*
Monkey	Magpie	Gemini and Virgo	Odhen ᚩ

Favors: Travel, intelligence, communication, writing, education, medicine, travelling between the worlds, altered states of consciousness.

Planet: Jupiter ♃ *Day of the week:* Thursday *Qlipha:* Cha'agsheblah

Demon of Jupiter:
Hismael



Demon of Thursday:
Sirchade
(conjured between 3 and 4 am)

Princes of the Goetia: Vassago, Sitri, Ipos, Caap, Stolas, Orobas, Seere.

Color:	*Metal:*	*Stone:*	*Incense:*
Blue	Tin (pewter)	Sapphire, Lapis Lazuli	Cedarwood *(Cedrus atlantica)*

Animal:	*Bird:*	*Signs of the Zodiac:*	*Rune of the Gothic Qabalah:*
Elephant	Eagle	Sagittarius and Pisces	Thors ᚦ

Favors: Luck, success, social status, honour, money, riches, political power.

Planet: Venus ♀ *Day of the week:* Friday *Qlipha:* A'arab Zaraq

Demon of Venus:
Kedemel

Demon of Friday:
Bechard
(conjured between 11 pm and midnight)

Dukes of the Goetia: Agares, Valefor, Barbatos, Gusion, Eligos, Zepar, Bathin, Sallos, Aim, Bim, Astaroth, Folealor, Vepar, Uval, Decarabia, Crocell, Alloces, Murmur, Camori, Naphula, Havres, Amdukias, Dantalion.

Color:	*Metal:*	*Stone:*	*Incense:*
Green	Copper	Emerald, Carbuncle	Rosewood *(Aniba rosaedora)*

Animal:	*Bird:*	*Signs of the Zodiac:*	*Rune of the Gothic Qabalah:*
Cat	Dove *(Ravens on A'arab Zaraq)*	Libra and Taurus	Frey ᚠ

Favors: Love, sex, eroticism, pleasure, marriage (also magical marriage), battle and struggle when related to sex or love, perversion, sexual magic.

Planet: Saturn ♄ *Day of the week:* Saturday *Qlipha:* Satariel *(can also be related to Daath)*

Demon of Saturn: Zazel

Demon of Saturday: Guland

Knights of the Goetia: Furcas

Color:	*Metal:*	*Stone:*	*Incense:*
Black	Lead	Garnet	Myrrh *(Commiphora myrrha)*

Animal:	*Bird:*	*Signs of the Zodiac:*	*Rune of the Gothic Qabalah:*
Ibex, Tortoise	Raven, Vulture	Capricorn and Aquarius	Lagher ᛚ

Favors: Karma, punishment, old age, wisdom, death, inheritance, property, alchemy, *elixir vitae*, transmutation of metals, rebirth, black and dark magic, necromancy.

Rituals are not the sole way of contacting demons. Goetic meditations are an effective method of conjuring these forces. Such a meditation might include a candle and incense corresponding to the planet of the demon. If, for example, the magician wishes to work with sexual magic, a demon like Sallos (number nineteen) could be chosen. Sallos is a duke and, thus, belongs to the planet Venus. A deep, green candle is lit together with incense of rose wood. The sigil of Sallos is placed in front of the candle. The sigil is drawn on dark green paper, or in a dark green color on black paper. A more ambitious magician might carve the sigil on a piece of copper, the metal corresponding to Venus. The demon's name is used as a mantra, and the magician can initially meditate, concentrating on the lit candle and, after closing his eyes for a while, visualizing the sigil. The meditation is brought to a close with the lighting of a white candle followed by a short, concluding meditation.

Another powerful method of meditation is to visualize the sigil of the demon until it is burned onto the retina, and then to close one's eyes and gaze upon the inner version of the symbol. The magician draws the sigil on a large white piece of paper with ink of an opposite color. For Sallos, that will be red, because that will appear as green when burned onto the retina. A strong source of light is directed towards the sigil, and the magician should look at it until the symbol appears to be glowing with its actual color. When the magician closes his eyes, the sigil will appear as an inner image. In a manner similar to that described above, the magician can use the name of the demon as a mantra.

Visualization exercises are also a good method to use for contacting the force represented by the demon. The description of the demon in the *Goetia* might serve as a basis for the

visualization. Asmoday is visualized as a figure with three heads, of which the first resembles that of an ox, the second that of a man and the third that of a ram, while the figure has the tail of a serpent. The magician visualizes how Asmoday vomits flames of fire and how his feet are webbed, like those of a goose. Asmoday carries a lance and a banner and rides upon an infernal dragon. The magician visualizes the image, but also the sounds and smells that are associated with it. The flames probably reek of sulphur, and the dragon might cause a great amount of noise, bellowing and heaving. The visualization can also be set in a suitable environment associated with the demon. Perhaps the magician visualizes Asmoday and his dragon ascending up from an Abyss into a hot desert.

To make a dream working with a demonic force one can place the sigil under a pillow. It can be made in the corresponding metal or be drawn on paper with the corresponding ink color. The room can be filled with the corresponding incense, and a stone corresponding to the demon can be attached to the forehead using adhesive tape. The stone will serve to remind the magician during sleep to become conscious in the dream and to contact the spirit.

A classical method for contacting Goetic forces is to create amulets of the specific demonic seal. If one desires to better ones knowledge of science and to increase ones intellect, Marax might be a suitable force to contact. Marax is a president corresponding to Mercury. The amulet can be constructed in a mixture of gold and silver that is initiated by being placed in sandalwood smoke. The amulet is most appropriately made on a Wednesday, because this day corresponds to Mercury. The magician can also make an amulet in the corresponding color. The magician can carry the amulet and use it as a source of inspiration and energy.

The impact of the *Goetia* and the classical books of the black arts on the dark magical tradition can hardly be overestimated. Countless magicians and witches through the years have worked with the Goetic tradition, but it has still been an area of magic that has been looked upon with fear and suspicion. Experiences of Goetic magic can be both frightening and dangerous for a person who is not properly trained or is psychically unstable. I have had the pleasure of conducting many experiments based on the Goetic tradition, both alone and together with other magicians. I have had the opportunity to guide and instruct people who have had the desire to learn Qliphotic and Goetic magic in both theory and practice. Through this work I have had the chance to listen to numerous descriptions of Goetic experiences, and some of these are included here. Perhaps a future book will more thoroughly cover these past experiences. The first example comes from a man in his early twenties who was assigned to go into the forest to evoke Caim.

> The ritual was conducted a few days after midsummer at five in the afternoon. I had walked quite far into the forest to a place where I would not be disturbed. My magical teacher had assigned me to evoke the fifty-third Goetic demon, Caim, because I had decided to become a veterinarian and have an interest in debating animal rights issues. Caim is presented as skilled in debate and teaches the ability to know the language of animals. In a small glade, I constructed a kind of circle made of branches and sticks that I had collected. I sat down for a moment and meditated with open eyes to see if I could find any suitable magical gate. Before too long a fork of branches appeared as a natural gate. Right behind the forked branch another horizontal branch added to the fork to make a natural downward pointing triangle. In the vegetation behind

the forked branch it was easy to visualize a tunnel or some kind of overgrown path. To strengthen my magical structure I created a triangle from three branches that I placed in the fork. Thus, I had now two magical triangles: one that I had created and one natural. In the fork I placed a piece of paper on which I had drawn the sigil of Caim, but it did not cover the vegetation behind the fork in any significant way. I had drawn the sigil on orange paper because this color corresponds to Caim, who is a president and belongs to Mercury. For the same reason I had chosen to conduct the ritual on a Wednesday. I returned to my circle and lit the frankincense and placed my wand in front of me, pointing towards the seal. I sat with crossed legs and chanted the name of Caim repeatedly. After what felt like an hour a heavy tiredness came upon me. Nothing had occurred, and my eyelids felt like lead. I dozed off for a short moment, but soon opened my eyes again. To my surprise the glade was now covered in darkness. It was not night or even dusk, but more like a huge shadow covering the glade. Still, everything was much clearer, as if everything was shining with a faint, but still intense glow. All sounds were likewise very distinct and clear. It was as if all the birds of the forest were singing right into my ear at the same time. I looked up towards the triangle, and it pulsated with a golden light. The vegetation behind the triangle behaved strangely and rotated and turned back and forth creating kaleidoscopic patterns. I was nearly hypnotized by gazing into the triangle. Suddenly, a bird landed; I believe it was a blackbird in the center of the fork that looked straight at me, chirping silently and calmly with a melodic and melancholic song. The song was very beautiful, and I felt exhilarated and fascinated. The beak was glowing with a wonderful orange color, and the birds singing got a stronger hold upon my mind. The song was almost painfully beautiful, and I discovered that tears were running down my face. What happened next was so peculiar, especially since it felt so natural when it occurred: I found myself talking to the bird. I went cold when I realized that I had

had a long conversation with the blackbird. I seemed to understand everything it said. The singing had turned into meaningful words. We had talked about everyday topics, such as the weather and food, but also about philosophy, love, death and the constitution of the mind. Sometimes it seemed as if important key words spoken by the blackbird could also be read on the ground. I could read words from the patterns that appeared on the ground. They appeared as glowing patterns of fibers that became words, sometimes without meaning, but at times a meaning that had an urgent significance to me on a personal level. And, as suddenly as I blinked the experience was over. The huge shadow was gone, and it was once again a warm summer's afternoon. Sound, color and light were again normal, and the blackbird was gone. I stayed in the glade a couple of hours and reflected on the experience and hoped that the bird would return. Finally, I gave up and went home. It was hard for me, but very tempting to believe that the bird had, in fact, been Caim, who is described as a thrush.

A rather basic, but still powerful way to work with Goetic magic, is to use a meditation circle. The sigils can be used instead of those mandalas or yantras that are commonly used in yoga, and the names of the demons can be used as mantras. To work in a group often heightens concentration and the power of the working. The only disadvantage is that the time that one can set aside for a working might differ between participants. A woman described the following experience.

There were about fifteen of us in a meditation circle. The room was in a basement turned into a magical temple. We had been discussing the *Goetia* and were meditating on the spirit that we had chosen from the *Goetia*. I had chosen Purson, by chance, but also because I thought that it sounded fascinating that he allegedly could give information regarding the creation of the world. We had drawn the

sigil of the spirit on a piece of paper and meditated on the symbol in the faint light of the sole candle that was placed in the center of the meditation circle. The guide told us to memorize the sigil and put out the light. In complete darkness, the meditation continued, and we visualized the sigil and repeated the demon's name silently in our minds. I had participated in several similar exercises with various results. In some instances nothing at all had happened, but it was still inspiring and relaxing. On this particular occasion the result would be more tangible. After only a short while I felt weightless. I had the sensation of floating around in complete darkness. The only thing that I could see was the sigil in front of me glowing with a gray white luster. In the contours of the sigil a character was appearing. It was a naked, muscular man with the face of a lion and a king's crown on his head. He held two serpents in his hands and a large serpent lingered around his body. The vision reminded me of an image I had once seen in a book. The vision corresponded totally with how Purson is described in the *Goetia*. The only thing that was missing was the bear that he is supposed to ride on. But, I did see some stars in the background, and afterwards I came to think that perhaps they were Ursa Major and that Purson had come from there. He took me up, and we flew through space. He pointed downwards, and I could see that we were flying over an infinite black sea. A storm was raging. A strong stream of light began to shine down from above onto a certain spot in the sea. From the sea, in this spot, an island grew up and became a whole continent. The island was at first rocky and barren, but subsequently became green with life. Purson took me down, and we sat down in a prehistoric jungle landscape. Unfortunately, the experience ended when the guide rang a bell to conclude the exercise.

At the same meeting, a man who was participating felt that the experience was almost too long and somewhat painful.

I chose Buer as I thought it could be interesting, because Crowley had conjured him. I also wanted beneficial *familiarii* that could assist me with different things, not least in the magical work. After the candle had been extinguished, things began to occur almost immediately. Buer's sigil began to move as if someone was pulling it forcefully from different directions. I detected a smell of smoke and did not believe it was from our incense, since it felt different and seemed to come from inside myself, or from my mind. When the seal was finally broken, a shrieking metallic sound was produced. From the sound I could also detect a voice. I got a feeling that it asked me who I was and what I wanted. I answered and gave my name, stating that I wished for good *familiarii*. That very moment I discovered tiny balls of light rotating around my head. They resembled small jumping figures that were dancing around me. I saw them become clearer every minute as if they were coming towards me. They sang a song with high-pitched voices containing spiteful words of nonsense. They looked like small, dancing dwarves, and they all had large heads resembling that of the famous Swedish writer Jan Gillou. The experience started to give me a headache, and I began to banish Buer and his jumping familiar spirits. I asked them to leave, and I stopped visualizing the sigil. At this stage I was very much hoping that the guide would end the exercise. Only at the ring of the bell did the experience leave me completely.

For those who have reached a more advanced stage of Goetic magic there are good opportunities to achieve synchronized experiences. Three rather advanced magicians contributed with this story:

We were three persons who had travelled to a Rauk area on the island of Gotland to conduct a ceremony dedicated to Focalor, the forty-first demon in the *Goetia* and Vepar, who is the forty-second. The time was just before midnight, and the autumn was still young.

The air was wet and cold, and the waves were high on the dark sea. The Rauk stones appeared as huge, shadowy characters that seemed to surround us. The light from seven large candles cast long shadows that trembled restlessly in the strong wind. Since both Focalor and Vepar are dukes, we conducted the ceremony on a Friday night and lit the rose tree incense in the four directions. We had also made their seals in copper thread and placed these on the shore. We had also drawn their seals on two green papers that were burned in the candle's fire while we visualized how the seals were released into the air and chanted the names of the two demons. At this exact moment we heard the sound of two heavy wings above us and a loud splash in the water ahead of us. According to the books, Focalor is supposed to have the great wings of a griffin, and Vepar appears as a mermaid. We had written an invocation in which we formulated a common exclamation of our will, which we hoped these two Goetic spirits could help us realize. One of us read the text while another rang a bell rhythmically producing an eerie sound, while the last brother played a flute made of bone. We heard the wings and the splashing once again, as a distant whining noise that made us think of a thin voice in the night. One of us caught sight of something far out at sea, and soon we could all distinguish a caravan of black ships slowly moving ahead close to the horizon. From the ships came no light, and we were all rather convinced that these was no mere sea vessels out doing their business. Eventually they vanished from our sight, and we started our journey home. We walked in silence, each bringing the experience into the sleep that caught us, when we had reached the house and our warm beds. Two of us dreamt about the location of the ritual and about a beautiful mermaid. In the dream the huge, black shape of a man also appeared. He had great, dark wings and stood upon one of the Rauk stones. The dreams were not exactly similar, but the major aspects were the same. The third member of our party had dreamt of a beautiful woman with green eyes and red hair who

climbed up from the sea towards the location of the ceremony. In his dream she had sex with the winged man on the stony shore. During the following week our goal was realized.

Erotic aspects are not uncommon in Goetic and Qliphotic experiences. Indeed, the dark side has always been connected to sexuality and eroticism, to such a degree that the driving force of the dark side can be described as being erotic. A young, female magician shared an experience in a letter; for a period she had been working magically with the Gha'agsheblah Qlipha. One night she went to bed as usual, she had not even done any magical work that day. But, after a while she suddenly found herself awake again. She was floating above her sleeping body in her astral shape. She felt a strong electric current, which hit her like a bolt, and she was once again in her sleeping, physical body. However, she was still conscious. At first she felt panic since she had the experience of being locked inside the sleeping body. She tried to awaken her sleeping body without success. Since she had experienced similar states before she could control the panic. She was on her back, which is common at the arrival of this state. She noticed that she must have removed her sleeping clothes, because she was completely naked. Though her eyes were closed, she could see her room vividly, but it appeared more organic and alive than usual. The contrasts between light and shadow were stronger, and it seemed as if the shadows were moving. If she had been awake she would probably have screamed and left the room since a huge, black, winged shape of a man could be seen in the corner of the room. Instead, she felt very calm and excited. She looked upon his face and saw that it was that of a leopard. He was completely still and only moved when she greeted him. She felt a very strong sexual attraction to the spirit, and an erotic excitement filled her in a new and revolutionary way, far beyond anything she had ever

felt in her physical body. The spirit moved towards her, not by walking, but by floating through the air. Suddenly, he was above her. His body was ice-cold and ethereal, but still electric, and it felt more concrete than a physical body. She could feel his cold, non-physical phallus penetrate her, and she came to think of the stories about the witches' intercourse with the Devil at the Sabbath. She felt herself tumble through the universe, as if on a roller-coaster. The feeling was painful, but also filled with lust and surpassed any physical experiences of lust she had ever felt. She wondered if the spirit could have been Astaroth, the master of Gha'gsheblah, but the look of the winged shape corresponded to Sitri, the twelfth Goetic demon, associated with sex and love and the Qlipha Gha'agsheblah.

Goetic magic has an obvious role in Qliphotic magic. The Qabalah is based on ancient doctrines regarding the mathematical-geometrical foundation of the universe. It was developed within Jewish mysticism, but can be traced back to Platonic and Pythagorean ideas, which in turn might be traced even further back in time. Certain ideas point to the possibility of Sumerian or Babylonian roots, others claim that it was developed in Egypt and some even that its roots could be found in the mythical Atlantis. The Qabalah is a mystical, mathematical language for understanding spiritual processes, but it is a form of mathematics that is similar to music, and the different Qabalistic spheres come to be associated with the tones of an octave. Qabalistic thoughts have arisen in many places of the world. Sanskrit has a role in the Indian mystcism that is reminiscent of Hebrew in the Qabalah or the runes in Gothic Qabalah.

Although the Qabalah warns the adept of the dark side, it also describes a dark path of initiation for those who are able to read between the lines. God uses the dark forces to create man and can become a god if assisted by the force of the dark side. The Qabalah explains that in the beginning there was Ain, the eternal state that can only be explained by what it is not. Ain denotes a negation. Ain is the limitless and timeless, without core or circumference, light and darkness in one, conscious and unconscious at the same time. Within Ain a will to be self-aware was born, but nothing existed outside Ain, hence, nothing that Ain could reflect itself in. One aspect of Ain wanted to create the world in which to view itself. This form of Ain is called 'the thoughtful light', or *she-yesh bo mahshavah*, and belongs to 'the right side'. The other side of Ain wanted to remain in itself and opposed the plan to create the world. This form of Ain is called 'the thoughtless light', or *she-ein bo mahshavah*, and belongs

to 'the left side'. The right light separated itself from the left light and opened a void in itself. This process is called *Zimzum*, and in this void the right light created the universe through a number of emanations, which are called 'the right emanations'. The right light manifests itself through the mathematical/geometrical structures of the Sephiroth that are the foundation of the created world. The right light is perceived as the only light by those created by the right light, and they call it God.

As a shadow of the emanations of the right light an anti-Creation arises from the left light. These anti-worlds are created through 'the left emanations' and are called the Qliphoth and 'the other side': *Sitra Ahra*. They oppose the plan of the right light by bringing individuality and self-awareness to the inhabitants of the Creation. When the parts of Creation gain self-awareness the right light is prevented from seeing only itself in its Creation. The mirror is broken into several pieces. Thus, the Qabalah explains that the nature of evil is separation. But, at the same time, the prequisite of Creation is separation and demarcation. The right light creates by separating itself from the left light and from its Creation (this God is not a pantheistic god, but a separated monotheistic God). During Creation, God separates the Heaven and the Earth, light and darkness (which is illustrated in the Genesis of the Bible). When the parts of Creation become self-aware they can separate themselves from the creator and begin individual acts of creation. This averts God's original plan. When the parts of Creation reach self-awareness they are separated from God and have the possibility to become gods. Those who are unconscious call the left light darkness, and associated it with the serpent in the Garden of Eden or the great red dragon of the Apocalypse. There are two trees in the Garden of Eden. The Tree of Life belongs to the right light and consists of ten Sephiras, collectively known as the Sephiroth. It stands in the east. The tree of the left light is the Tree of

Knowledge that consists of the ten Qliphas, collectively known as the Qliphoth. It stands in the north. The Qabalah describes how the left light shines from the north. The light in the north is the light of Lucifer, and man takes part of it by eating the fruits of the Tree of Knowledge.

The left light has been active through pride, sexuality and the thirst for knowledge. These factors have created a desire in man to reach independence in relation to the universe. The tales about the Fall of the angels and the Fall in the Garden of Eden both describe this, as well as the character of the demons that the magician, in a Faustian spirit, conjures. God has given man the 'law' to keep him within the frames of Creation. The left light breaks the law and gives man an opportunity to independently decide what is good and what is evil. The left light teaches man of an existential maturity in relation to God, similar to the child in relation to its parents. Only when man has eaten of the fruits of knowledge, which she receives from the serpent, is his sexuality awoken. The sexual force can now be used for reproduction, but also for self-deification. The left light teaches man to become like God, and certain Qabalists assert that the left light in this manner contributes to making God truly self-aware.

Perchance it is so that God himself will tremble in the mirror before what will be revealed. Knowledge is a two-edged sword, and the blade has one edge of life and one of death. If, as the old Qabalists, we decide to speak about God, or if we choose any other religion and call our God by other names, or if we prefer to talk about Life and the Universe, it does not matter in the least when standing before the Dark Mysteries. When standing before the dark mirror of Death our outer perceptions fade away, and we can either close our eyes in fear or stare into the darkness in Faustian curiosity. The darkness is a reflection of what is hidden inside us. By gazing into the Abyss, our soul will

reveal itself in its nakedness as something that will cause us both to scream and to laugh. When the laughs and the screams have faded we will discover that the most radical enlightenment and the strongest light can be found in the darkest depths.

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Appendix
Qliphotic and Mythological Correspondences

Qliphoth	*Demon Ruler*	*Mother Habur's/Tiamat's Child according to the* Enuma Elish
Thaumiel	Satan and Moloch	Giant serpents with poisonous blood/dragons clad in hoods
Ghagiel	Beelzebub	Horned serpent
Satariel	Lucifuge	Mushussu dragon
Gha'agsheblah	Astaroth	Lahmu hero
Golachab	Asmodeus	Ugallu demon
Thagirion	Belphegor	Raging dog
A'arab Zaraq	Baal	Scorpion man
Samael	Adrameleeh	Umu demon
Gamaliel	Lilith	Fish man
Lilith	Naamah	Ox man

Rivers in Nifelhel	*Regiments of Hell according to the* Tale of Dr. Faust, *1587*
Svöll, Gunnrå	Lacus Mortis—Sea of Death
Fjörm	Stagnum Ignis—Pool of Fire
Fimbultul	Terra Tenebrosa—Land of Darkness
Slid	Tartarus
Hrid	Terra Oblivionis—Land of Oblivion
Sylg	Gehenna
Ylg	Herebus—The Underworld
Vid	Barathum—The Abyss
Leipter	Styx
Gjöll	Acheron

About the Author

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Acknowledgments

This book was conceived after many years of work with Qabalah, Qliphoth and Goetic magic, namely the subjects that are found in the title of this book. I would like to thank all those who in different ways have enabled the realization of this book. My most sincere gratitude goes to my publisher Tyler, and my Swedish publisher Stefan, to Timo and Tilmann who were responsible for illustrations and typography, Kosta who contributed with valuable opinions and to my muse Malin. Thanks is also due to my Brothers and Sisters in Ordo Draconis et Atri Adamantis and Lodgemasters in Dragon Rouge for a close and fruitful co-operation and for practically exploring the esoteric philosophy described in this book. I thank Saibot with his knowledge about the Semitic languages, Tobias L. who carried the lantern in the labyrinths of Mammon and Åsa who is responsible for the female circle in Dragon Rouge. I would also like to thank David, my friends and my family. Last, but most important, I would like to thank Christofer Johnsson and Tommie Eriksson, with whom I have had a deep and intense co-operation with during many years; a work which has only just begun and which has contributed to the creation of this book. *Qabalah, Qliphoth and Goetic Magic* is dedicated to all those who aim to explore the obscure tunnels of the Qliphoth with the Draconian torch of knowledge.

The translator wishes to thank Daemon Fosforos and Nick J. Moberly.

By the same author:

Uthark—Nightside of the Runes

Uthark—Nightside of the Runes is an introduction to runosophy and Gothic rune magic. It is based upon the controversial Uthark theory advocated by the Swedish professor Sigurd Agrell in the 1930s. The Uthark is thought to be the dark and secret version of the rune row, known only by the initiated rune masters. In this book the Uthark theory is applied to practical Nordic magic. The book contains a chapter about the Swedish rune mystic Johannes Bureus, who expounded a system of Gothic rune Qabalah in the beginning of the 17th century. The dark dimension of the runes and the underworld initiation of Odin are the main themes of this book. *Uthark—Nightside of the Runes* presents the runes as a Helwegr—a road to Hel—that leads to illumination and self-deification.

ISBN 91-974102-1-7. Hardcover, 150 pages. Can be ordered from Ouroboros Produktion, Friluftsvägen 5 A, 172 40 Stockholm, Sweden, or from www.OuroborosProduktion.net.

Adulruna and the Gothic Qabalah

Johannes Bureus (1569–1652) was a pioneer in runosophy and historical research. He considered his mysticism studies to be his most important. Bureus united the runes and Northern myths with Qabalah, astrology, magic and hermeticism in a unique system which he called Adulruna, or Gothic Kabbalah. *Adulruna* is the most comprehensive book about the esoteric system of Johannes Bureus.

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Dragon Rouge is an international Order rooted in Sweden which studies magic, occultism and Gothicism both in theory and practice. The magical system of Dragon Rouge is based on traditions such as the Gothic Qabalah, Odinic Runology, Tantrism and Alchemy, something that the Order reflects in the formula G.O.T.A. Dragon Rouge members also study traditional witchcraft, astral projection, parapsychology and lucid dreaming. The Order is anchored in the Draconian tradition and the Left Hand Path and is exponent of an empirical occultism.

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